

*L'acord*



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The Knowledge of Things Unknown:  
Shewing the Effects of the PLANETS  
and other Astronomical Constellations.  
With the strange Events that befall Men,  
Women, and Children, born under them.

Compiled

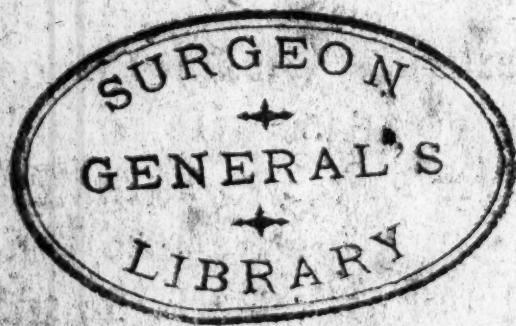
By Godfridus, *super palladium de Agricultura Anglicarum*.

Together with the Husbandman's Practice: Or,  
Prognostication for ever; as teacheth Albert,  
Alkind, and Ptolomy.

With the Shepherd's Prognostication for the Weather,  
and Pythagoras his Wheel of Fortune.



James Hawkins  
A/Book 1792



5669

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## The Bookseller to the Reader.



Friendly READER,

BE pleased to take Notice, That this is the True and  
Ancient Book of The Knowledge of Things  
unknown, now newly printed in Twelve Sheets of  
Paper: This Book may be distinguished by the Picture  
above, and by being printed for H. Rhodes.

# The Book of Knowledge: Both Necessary and Useful for the Benefit of all People.

## Sunday.

**I**F the Nativity of our Lord come on *Sunday*, Winter shall be good, the Spring windy, sweet and hot, Vintage flourishing; Oxen and Sheep multiplied, Hony and Milk plentiful, Peace and Accord in the Land; yea, all the *Sundays* in the Year profitable; they that be born shall be strong, great and shining; and he that flieth shall be found.

## Monday.

**I**F it fall on *Monday*, Winter shall be indifferent, Summer dry, or clean contrary; so that if it be rainy and tempestuous, Vintage shall be doubtful; in each *Monday* of the said Year, to enterprize any thing, it shall be prosperous and strong; who that flieth shall be found; Theft done shall be proved, and he that falleth into his Bed shall soon recover.

## Tuesday.

**I**F it come on *Tuesday*, Winter shall be good, the Spring windy, Summer fruitful, Vintage laboursome; Women die, and Ships perish on the Sea; in each *Tuesday* of the Year to begin a work, it will prosper; he that is born shall be strong and covetous; Dreams pertain to Age; He that flieth shall be found, Theft done shall be proved.

## Wednesday.

*Wednesday.*

If it come on the *Wednesday*, Winter shall be sharp and hard, the Spring windy and evil, Summer good, Vintage plentiful, good Wit easily found, young Men die, Honey sparing, Men desire to travel, and Shipmen sail with great Hazard that year. In each *Wednesday* to begin a Work is good.

*Thursday.*

If it come on *Thursday*, Winter shall be good, the Spring windy, Summer fruitful, Vintage plentiful: Kings and Princes in Hazard. And in each *Thursday* to begin a new Work prosperous; he that is born shall be fair of Speech, and worshipful; he that flieth shall soon be found; Theft done by Women shall soon be proved; he that lieth in his Bed shall soon recover.

*Friday.*

If it come on *Friday*, Winter shall be marvellous, the Spring windy and good; Summer dry, Vintage plenteous, there shall be Trouble of the air; Sheep and Bees perish; Oats dear; in each *Friday* to begin a Work it shall prosper; he that is born shall be profitable and lecherous; he that lieth shall soon be found: Theft done by a Child shall be proved.

*Saturday.*

If it come on the *Saturday*, Winter shall be dark, Snow great, Fruit plenteous, the Spring windy, Summer evil, Vintage sparing in many places: Oats shall be dear: Men wax sick, and die. In no *Saturday* to begin a Work shall be good, except the Course of the Moon alter it:

Theft done shall be found ; he that flieth shall turn again to his own. Those that are sick, shall long wail, and uneth they shall escape Death.

2. *Of the Birth of Children in the Days of the VVeek.*

**O**N the *Sunday* who that is born, shall be great and shining. Who that is born on the *Monday* shall prosper, if he begin a Work on that Day. Who is born on the *Tuesday*, shall be covetous, and perish with Iron, and hardly come to the last Age ; and to begin all things is good. He that is born on *WWednesday*, shall lightly learn Words. He that is born on the *Thursday*, shall be stable and worshipful ; and to begin all things is good. He that is born on the *Friday*, shall be of long Life and letcherous ; and to begin all things is good. He that is born on the *Saturday*, shall seldom be profitable ; but if the Course of the Moon bring it hitherto.

3 *Of the Nature and Disposition of the Moon in the Birth of Children.*

*The First Day Adam created.*

**I**N the 1st Day of the Moon *Adam* was made ; to do all things is profitable ; and that thou seest in thy Sleep shall be well, and turn into Joy. If thou seemest to be overcome, nevertheless thou shalt overcome. A Child that is born shall soon increase, and be of long Life and Rich. He that falleth sick, shall long wail, and suffer a long Sickness. It is good to let a little Blood.

*The*

*The Second Day Eve made.*

**I**N the 2d Day of the Moon Eve was made ; to do an Errand is good ; to enterprize any thing is profitable ; as to buy and sell, and fly into a Ship to make away ; and to sow Seeds. Theft done shall soon be found. Whatsoever thou shalt see in Sleep, sudden Effect it shall have, whether it be Good or Evil. To let Blood is good. A Child that is born shall soon wax, and he shall be a Letcherer, and if a Woman, prove a Strumpet.

*The Thrid Day Cain was born.*

**I**N the 3d Day of the Moon Cain was born : abstain from doing of any thing, except thou wouldst not have it prosper : draw up Roots in the Yard and the Field. Theft done shall soon be found. Whatsoever thou seest in thy Sleep, is naught : The Man Child shall grow for the time, but die young : A sick Man that falleth in his Bed, shall travail, and not escape. To let Blood is good.

*The Fourth Day Abel was born.*

**I**N the 4th Day of the Moon Abel was born : whatsoever thou doest is good in each Travel. The Dream thou seest hath Effect, hope in God, and Counsel good. A Child that is born shall be a good Creature, and much praised. A Man that falleth sick, either soon shall be healed, or soon shall die. It is good to let Blood.

*The Fifth Day no Sacrament.*

**I**N the 5th Day of the Moon do nothing of Errand nor Work : To receive the Sacrament is dangerous. He that flieth shall be taken or kill'd. The Dream that thou shalt see shall be well. Beware

ware that you reject no Counsel : a Child that is born shall die young : He that falleth in his Bed, soon shall die : To let blood is good.

*The Sixth Day send Children to School.*

**I**N the 6th Day of the Moon, to send Children to School is good, and use Hunting : the Dreams that thou shalt see, shall not come to pass ; but beware thou say nought to any Man, nor discover thy Counsel : A Child born shall be of long Life and sickly ; a sick Man uneth shall escape : To let Blood is good.

*The Seventh Day Abel was slain.*

**I**N the 7th Day of the Moon *Abel* was slain : he that falleth sick shall die : He that is born shall be of long Life ; it is good to let Blood, and to take drink ; a Dream that thou seest, long after shall be. Who that flieth soon shall be found, and Theft also ; to buy Swine, to tame Beasts, to clip Hair, and to take all manner of nourishing, is good : a sick Man if he be medicin'd, he shall be heal'd.

*The Eighth Day good to do any thing.*

**A**ND in the 8th Day of the Moon, whatsoever thou wilt do is good ; all things that thou wilt treat of, to go in Counsel : to buy Manciples and Beasts, to change Folds of Sheep, to lay Foundations, to sow Seeds, to go in a way ; a Child that is born shall be sick and die young : but if he live, he shall be a Purchaser : a Dream shall be certain, and soon shall be : If thou seest sorry things, turn them to the East : tho' an old Man wax sick, he shall live ; Theft done shall be found ; to let Blood it behoveth in the midst of the Day.

*The Ninth Day Lamech was born.*

AND in the 9th Day of the Moon *Lamech* was born : to do all Things is profitable : what thou wilt enterprise shall come to good effect. Dream that thou seeft shall come in the Day following, or in the second Day ; and thou shalt see a sign in the East, and that shall appear in Sleep only, within 11 Days shall come to pass. A Child born, in all things shall be a Purchaser and good, and of long Life ; a sick Man shall wail much and arise. Who shall be chased shall not be found ; and who that is oppressed shall be comforted. resume thou not to let Blood.

*The Tenth Day Noah was born.*

AND in the 10th Day of the Moon was born the Patriarch *Noab*. Whatsoever thou wilt lo shall pertain to Light : Dreams be in vain, and within four Days shall come without peril. A Child that is born shall see many Countries, and die old. Whatsoever is lost shall be hid : who that is bound shall be unbound : who that flieth, after shall be bound : who that falleth in Travail without Peril, shall be delivered : who that falleth sick in his Bed, shall long abide. To let Blood is good.

*The Eleventh Day Shem was born.*

AND in the 11th Day of the Moon *Shem* was born ; it is good to procure a Journey to make Wedding : a Dream within 4 Days fulfilled. A Child is born shall be of long life and religious, and shall have a Sign lovely in the Forehead, or in the Mouth, or in the Eye ; and in the latter Age he shall be made a better. A Wench shall have a Sign that she shall

shall be learned with Wisdom. To travel is good, and to change Folds of Sheep from place to place. He that is sick, if long sick, shall be healed. Each Day to let Blood is good.

*The Twelfth Day Canaan born.*

**A**ND in the 12th Day of the Moon was born *Canaan*, the Son of *Cham*: nothing thou shalt begin, for it is a grievous Day. A Dream shall be certain, and Joy to thee after: that thou seest within nine Days shall be fulfilled. To wed and to do Errands is profitable: that is lost shall be found: a Child that is born shall be of long Life, angry and honest: a sick Man shall be grieved, and arise: who that is taken shall be let go: Theft done shall be found: To let Blood at Even is good.

*The Thirteenth Day Noah planted Vines.*

**A**ND in the 13th Day of the Moon *Noah* planted Vines; so that to plant Vines, and to gather Grapes is good: after that thou wakest, thy Dream shall be, and within four Days come to Gladness, but take heed of Psalms and Orisons. A Child born shall come to Adversity, he shall be angry, and not long of Life. Who that is bound shall be loosed; that is lost shall be found. Who that waxeth sick, long time shall travail, and seldom shall recover, but die. To wed a Wife is good; and each Day let Blood.

*The Fourteenth Day Noah blessed all things.*

**T**HE 14th Day of the Moon is a good Day and a glad; *Noah* blessed all things: whatsoever thou wilt do, shall come to thee to good Purpose: a Dream within six Days shall be. To make

Wed-

Wedding is good, and to go in the way. Ask of thy Friend, or thine Enemy, and it shall be done to thee. A Child that is born shall be a Traytor : the sick Man shall be changed and rise, and healed by Medicine. To let Blood is good.

*The Fifteenth Day Confusion of Languages.*

**A**ND in the 15th Day of the Moon, Tongues were divided: do no Work, begin no Work, for it is a grievous Day. A sick Man shall long travail, but he shall escape : a Dream that thou seest, nothing shall annoy, but come to good Event : a Child born shall die young ; that is lost shall be found. To let Blood is good.

*The Sixteenth Day Pythagoras was born.*

**A**ND in the 16th Day of the Moon Pythagoras was born, the Author of Philosophy : To buy and sell is good, and to tame Oxen and other Beasts : A Dream is not good, after long time it shall come and it shall be harmful : to take a Wife and make a Wedding is good ; Folds of Sheep from place to place to change is good ; a Child that is born shall be of long Life, but he shall be poor, forsworn and accursed : A sick Man, if he change his place, he shall live. To let Blood is good.

*The Seventeenth Day ill to be an Ambassador.*

**N** the 17th Day of the Moon it is evil to do an Errand ; a Dream that thou seest, after long time shall be, or within 30 Days ; a Child that is born shall be silly ; he that is much sick shall be grieved, and arise ; he that is lost shall be found ; to send Children to School, to be wedded, to make Medicine, and to take it, is good ; but not to let Blood.

*The 18th Day good to enterprize any thing.*

**A**ND in the 18th Day of the Moon it is good for all things to be done, namely, to begin Houses, and to set Children to School : Dreams are good, and shall be done within 20 Days ; who that Sickness hath shall soon rise, or long be sick, and then recover ; Theft shall be found ; a Man-child now born, shall be valiant and eloquent, proud, unpeaceable, and not long of Life ; a Maid-child then born, shall be chast, laborious, serviceable, and better in her latter Age ; they shall both be marked about the Knees. Not so hardy be thou as to let Blood this Day.

*The 19th Day, a Day indifferent.*

**I**N the 19th Day of the Moon it is indifferent to begin any thing ; Dreams shall come within twenty Days ; who that hath Sickness shall soon rise if he take Medicine : Theft done shall not be found ; a Man-child then born, shall be true, wise, ever waxing better and better in great worship, and have a Mark in the Brow ; a Maid-child then born, shall then be right sick, yet wedded to one Man. That Day is good to bleed.

*The 20th Day Isaac blessed his Son.*

**A**ND the 20th Day of the Moon Isaac blessed his Son ; whatsoever thou wilt do is good ; a Dream that thou seest shall appear, but tell it to no Man ; to make a Wedding is good ; to buy a Servant, to build Houses, to change Folds of Sheep from place to place ; to tame Beasts, and to sow Seeds, is good ; a Child that is born shall be a Fighter, and he shall have Money arriving ; that is lost shall

be found : to change Bees is good : a sick Man shall long wail, or soon arise ; to let Blood at Even is good.

*The 21st Day Saul was born.*

**I**N the 21st Day of the Moon *Saul* was born, first K. of the *Jews*. A Dream is true and will come to pass within 4 Days : a Child that is born shall find much evil, he shall be a Thief and witty, or a Traytor and rebellious : *Esaū* took the last Blessing of his Father : it is good to heal Swine and other Beasts : it behoveth to abstain from gaming : to go in the way is good : a sick Man shall arise : Theft shall be found : let no Blood neither Day nor Night.

*The 22d Day Joseph was born.*

**I**N the 22d Day of the Moon *Joseph* was born, it is a Day of Holiness : if thou doest any Errand, thou shalt find it grievous : Dreams shall be certain, and shall come to Joy : a Child born in all Days shall be a Purchaser, merry, fair and religious : a sick Man both late is confirmed and healed : Bees to change from place to place is good, and to let Blood all day is good.

*The 23d Day Benjamin was born.*

**I**N the 23d Day of the Moon *Benjamin* was born : Son of the right side, the East of the Patriarch *Jacob* : whatsoever thou wilt do is good : a Dream that thou seeest shall turn to Joy, and nothing shall trouble thee, and other while it was wont to fall within 8 Days : to take a Wife is good, to make Wedding, to lay Foundations, to open new Earth, and to tame Beasts is good : a Child born shall be an Outcast, and many Adventures he shall have, and in Sins he shall die ; a sick Man shall arise : it is good to let Blood.

*The*

*The 24th Day Goliath was born.*

**I**N the 24th Day of the Moon Goliath was born. A Dream that thou seeft, signifieth thy Health and nothing shall annoy. A Child born shall be sudden in his Actions, and do wonderful things. A sick Man shall languish and be healed ; to let Blood before their Hour is good.

*The 25th Day the Plagues of Egypt.*

**I**N the 25th Day of the Moon our Lord sent Signs into Egypt by Moses, and each Day he passed the Red Sea. He that taketh the Sacrament, shall die a perillous Death. Fear is threatned. The Dream signifieth hard things, and within ten Days it was wont to come early, then bow thy Head into the East. A Child born shall be an evil Man, many Perils he shall suffer. A sick Man shall sustain Injury, and unearth shall escape. It is good to let Blood.

*The 26th Day Moses dried the Red Sea.*

**I**N the 26th Day of the Moon Moses dried the Red Sea. In that Day Jonathan the Son of Saul was born, and Saul died with his Sons ; thou shalt begin nothing. The Dream shall be certain, and turned into Joy. Pilgrims must beware of Spies and Enemies. A Child born shall be full lovely, but neither rich nor poor. A sick Man shall travail and arise. If he have a Dropsie he shall die. To let Blood a little is needful.

*The 27th Day Manna sent.*

**I**N the 27th Day of the Moon, our Lord rained Manna to the Children of Israel : whatsoever thou wilt do is good ; use Diligence ; a Dream that thou seeft

seest shall come either to Good or Evil. A Child born shall be long of Life, and most loved, and of a Man, neither Rich nor Poor: A sick Man shall rise to Life, he shall be holden in much Languor, but shall be healed: Folds of Sheep, to change from place to place is good. To let Blood in the Evening is good.

*The 28th Day good to pitch Tents.*

IN the 28th Day of the Moon, War may begin, and Tabernacles fixed in the Desart: whatever thou wilt do is good. A Dream that thou seest shall turn into Joy; a Child born shall be much loved; he shall be holden in Sickness; a sick Man that calleth in Infirmitie, soon shall be saved; to let Blood in the Even is good.

*The 29th Day the Jews go into Canaan.*

IN the 29th Day of the Moon the Jews went into the Land of Canaan; Herod, the King cut off the Childrens Heads; begin nothing: the Dream shall be certain and good, Gladness and Joy signifieth; an Errand begun, is good to fulfil; to make a Wife is good, but yet make no Dowers nor Testaments; a Child born shall be of long Life, wise, holy, and meek. To fish and hunt is good: sick Man shall not be grievously Sick, but escape; is good to let Blood.

*The 30th Day Samuel born.*

AND in the 30th day of the Moon, *Samuel* the Prophet was born; whatsoever thou wilt do good; a Dream that appeareth in thee, certain, and within Two Days thou shalt see, and thou shalt find a red Sign in the East within Nine Days;

A Child born shall be of long life, and profitable and well measured in each thing: a sick Man shall nigh come to Death: in no manner let blood: these and many other pertain to Men, as the course of the Moon followeth.

4. Of Saturn and his Disposition.

**S**aturn is the first Planet, and the wickedest and he beginneth the Zodiack but once in thirty years, reigneth in each Sign two years and a half, which is in the six Signs fifteen years, and in all the twelve Signs thirty years: and also there are twelve Signs in the Zodiack, so are there twelve Months in the Year, each Sign to his Month: wherefore beware before, and look where Saturn is in three Winter Signs, that is to say, *Capricorn, Aquaries, and Pisces*, and all these seven Years and a half shall be scarceness and want of Corn, Fruit, Beasts, and all other things for in three Years Signs he hath might and most power to fulfil his Malice, if he be not letted by Neighbourhood of any good Planet.

5. What Thunder signifieth every Month of the Year.

**T**hunder in *January*, signifieth the same year great Winds, plentiful of Corn and Cattle peradventure. Thunder in *February*, signifieth that same Year many rich Men shall die in great sickness. Thunder in *March*, signifieth that same Year great Winds, Plenty of Corn, and debauch amongst People. Thunder in *April*, signifieth that same Year to be fruitful and merry, with the

Dear

Death of wicked Men. Thunder in *May*, signifieth that year, need, scarceness, and dearth of Corn, and great hunger. Thunder in *June*, signifieth that same Year, that Woods shall be overthrown with Winds, and great raging shall be of Lions and Wolves, and so like of other harmful Beasts. Thunder in *July*, signifieth the same year shall be good Corn, and loss of Beasts; that is to say, their Strength shall perish. Thunder in *August*, signifieth the same year, sorrow, wailing of many, or many shall be sick. Thunder in *September*, signifieth the same year great Wind, plenty of Corn, and much falling out between Man and Man. Thunder in *October*, signifieth the same year great Wind, and scantness of Corn, Fruits, and Trees. Thunder in *November*, signifieth that same year to be fruitful and merry, and cheapness of Corn. Thunder in *December*, signifieth that same year cheapness of Corn and Wheat, with peace and Accord among the People.

#### 6. Of good Days for Bleeding; and ill Days for any Work.

In every Month be two evil Days, one in waxing of the Moon, and another in the waining: the Kalendar sheweth them in their Hours only enough; in the which Days if any Folk take Sickness, or begin any new thing, it is great chance if ever it fare well, or come to good ends. And there are Fifty *Canicular*, or *Dog-days*; that is to say, from the fifteenth Kalendar of *August*, to the *Nones* of *September*; in which Days it is

forbidden by Astronomy to all manner of Folks to let Blood, or take Physick: yea, it is good to abstain from Women; for why, all that time reigneth a Star that is called *Canicula Canis*, in Latin; a *Hound*, in English: Now the aforesaid Star, *Canicula*, the aforesaid Fifty Days, are called *Canicular Days*, and biting as a Bitch; for the kind of the Star *Canicula*, is broiling and burning as Fire, and biting as a Bitch-Whelp; that time the Heat of the Sun, and of the Star, is so fervent and violent, that Mens Bodies at Midnight, sweat as at Mid-day, and swelleth lightly, bloweth and brenneth; and if they can be hurt, they be more or sick than at any other time, very near dead. In these days all venomous Serpents creep, fly, and gender, and so they overset hugely the Air, in feeding of their kind, so that many Men are at dead thereby; in these times a Fire is good night and day, and wholesome: seeth your Meats, and take heed of feeding violently.

And from the Eighteenth Kalender of October, to the seventeenth Kalender of November, looke thou take no cold; for then the pores of Man, of the Earth, and of all Things else settle, and they may not open again till the seventh Kalender of April. Wherefore it is less harm for thee to take cold at Christmas, than at this time.

7. To know how a Man shall keep himself in Health.

If thou wilt keep thee long in Health, fly Anger, Wrath and Envy, and give thee to Mirth.

measure ; travel sadly, so that thou sweat not too much in the Summer, and namely the *Canicular Days* ; fly all manner of strong Drinks and hot Spices, brenning Meats, especially their excess ; fast not too long at Morn ; sup not too late at Night ; eat not too hastily, nor overmuch at once ; and that thou eatest chew it well ; every time that thou eatest, rest a little after : sleep not after Dinner, except in *May, June, July, and the August* ; and yet the less that thou sleepest then, the better it is ; to sleep well in the waxing of the Night, and be early up in the Morning, is the better ; and e'ry day beware of Mists, that none enter into thee Fasting, for thereof cometh great Pestilences and Heat ; and in great cold and Pestilences eat much Garlick every day, with nine, or affron Chieves, and it will do thee much good ; eat enough in Winter, and the Spring, but little in Summer ; look thy Meat be well seasoned ; and in Harvest beware of Fruit, for they are not good, except they be given thee for Medicine : Of all manner of Meats, sodden is the best ; eat not too many hot Spices, nor eat but little at once, for better it were to eat Seven times in a day, than once thy fill ; Flesh is more nourishing than Fish ; eat not too much sour Meats, nor Salt, for they will make thy bones sore ; look thy Drink be not too new, nor too old : Sweet powdered Meats be most wholesome ; of all things, take measure, and more, for in Measure rests Vertue.

## 8. The Perillous Days of every Month.

**I**N the change of every Moon be two Days, in the which, what thing foever is begun, late, or ever, it shall come to no goodend, and the days be full perillous for many things.

In *January*, when the Moon is three or four days old.

In *February*, 5 or 7.

In *March*, 6 or 7.

In *April*, 5 or 8.

In *May*, 8 or 9.

In *June*, 5 or 15.

In *July*, 3 or 13.

In *August*, 8 or 13.

In *September*, 8 or 13.

In *October*, 5 or 12.

In *November*, 5 or 9.

In *December*, 3 or 13.

Astronomers say, That Six Days in the Year are perillous of Death ; and therefore they forbide Men to let Blood on them, or take any Drink ; that is to say,

The third Day of the Month of *January*.

The first Day of the Month of *July*.

The second Day of the Month of *October*.

The last Day of the Month of *April*.

The first Day of the Month of *August*.

The last Day going out of *December*.

These six Days with great diligence ought so to be kept, but namely the latter three, for all the Veins are then full. For then, whether Man or Beast be knit in them, within seven Days, or certainly within fourteen days, he shall die. And if they take any Drinks, within fifteen days they shall die ; and if they eat any Goose in these three Days, within forty Days they shall die : and if any Child be born in these three latter Days, it shall die a wicke Death.

Astronomer

Astronomers and Astrologers say, That in the beginning of *March*, the seventh Night, or the fourteenth Day, let thee Blood of the Right Arm, and in the beginning of *April*, the eleventh day of the Left Arm ; and in the end of *May*, third or fifth day, on whether Arm thou wilt : And thus of all that Year thou shalt orderly be kept from the Fever, the falling Gout, the sister Gout, and losf of thy sight.

9. *Ptolomeus's Rule for the Zodiack.*

¶ Ach Man's Body is ruled by a certain Sign of the Zodiack.

Wherefore (as saith *Ptolomeus*) if thou be sick in any limb, do not medicine unto that limb, for it shall rather hinder than further. And namely, by Blood-letting at that time. Thus shalt thou know how the Signs reign in our Limbs.

10. *Of the Twelve Signs.*

**Aries**, or the *Ram*, governeth the Head.

The *Bull* reigneth in the Neck, and in the Throat.

*Gemini*, or the *Twins*, rule the Shoulders, and Arms, and Hands ; and these Three are Signs of the Spring.

*Cancer*, or the *Crab*, commandeth the Stomach, Limbs, Arteries, Milt, Liver and Gall.

The *Lion* reigneth in the Back, Sides, Bones, sinews and Grisles.



*Virgo*, or the *Maid*, guideth the Womb, Midriff, and Guts. Also she reigneth otherwhile in the Stomach, Liver, Gall, and Milt, and other nutriff Limbs beneath the Midriff; and these Three are the Signs of Summer.

*Libra*, or the *Ballance*, holdeth the Navel, the Reins, and lower Parts of the Womb.

The *Scorpion* keepeth the Bladder, the Buttocks, and other Privacies of Man or Woman.

The *Sagittary* dwelleth in the Thighs and Buttocks; and these Three are Signs of Harvest.

The *Capricorn* reigneth in the Knees.

The *Aquary* governeth the Legs and Ankles.

The *Fish* directeth the Feet, and these Three be the Signs of Winter.

**S**aturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

#### *The Disposition of the Planets.*

*Saturnus* is the Cause of death, dearth, and peace.

*Jupiter* is the cause of long Peace, Rest, and virtuous Living.

*Mars* is the Cause of Driness, Debate and War.

*Sol* is the Cause of Life, Health, and Waxings.

*Venus* is the Cause of lusty Love and Letchery.

*Mercury* is the Cause of much Speech, Merchandise and Flights. *Luna* is the Cause of Moilness, great Waters, and violent Floods.

*Saturnus*'s hour is good and strong, to do all thing that asketh Strength only, and to nought else safe to Battle; for it is wondrous Evil. That Man or Woman that hath the Star *Saturn* to his Planet he is melancholly, black, and goeth swiftly; he hat-

a void heart, wicked, and bitter as wormwood ; he will lightly be wrath ; he is quarrelsome, witty, covetous and iresful, he eateth hastily, and is false and inclining to lye, with shining Eyes as a Cat ; he hath in the forehead a mark or wound of fire ; he is poor, and his cloaths are rent unto a time. And thus he hath open Signs, and all his covetous is by other Mens Possession , and not by his own.

*Jupiter's Hour* is good in all things, namely, peace, love, accord : Who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift, nor too soft ; his Stature is loving and shining ; he hath a fair Vifage, lovely Resemblance, red Lips, fair Hair, broad Face, good Brows ; his Cloaths are good and strong ; he is sweet, peaceable and soft.

*Mars's Hour* is evil, and better by Night than by Day ; for it is masculine on the night, and semine on the Day : it is good to do any thing, but with great strength : by Night it is good to enter Battle, and also by Day, but not so much good as by Night. Who that hath this Star to his Planet, his making is of good Defence, and ofkentimes his Face is red with Blood ; his Face is small and subtil, and laughing, he hath Eyes as a Cat ; and all the Days of his Life, he will accuse many Men of Evil ; he hath a wound of a Sword in his Face ; he is most Cholerick. And thus he hath open Signs.

*Sol's Hour* is the worst of all other Hours: No Man in this Hour may do his will, save Kings and Lords, and that with great Strength : whoso in this Hour entereth Battel, he shall be dead : there

there. Who that hath this Star to his Planet, he hath sharp Eyes, Great Speech, and wicked Thoughts in his Heart, he is wicked and avaritious, neither white nor black, but betwixt both; he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his Deeds.

*Venus's Hour* is good in all Things, and it is better on night than on day: ever till mid-day, at mid-day it is not good, for the *Sun* covereth it. *On Sunday*, the ninth Hour is *Venus's Hour*, sue not then to any Lord nor Potentate, for if thou do, thou shalt find him wrath. Who that hath this Star to his Planet, namely, if he be born by night, in *Venus's Hour*, he is white, and hath a round Face, little Forehead, round Beard, he hath a middle Nose, and hairy Eyes, he is laughing and litigious, and he hath a Mark on his Face; his making is fair and plain, and oft-times his nether Lip is greater than the upper. And who that is born under *Venus* when she is not in full power, he hath a sharp Nose, and somewhat Crooked, fair Hair, soft Eyes, oft running Water, he is a Singer, he longeth after Games, and loveth them well.

*Mercury's Hour*, from the beginning to the middle, is good in all things, and from the middle to the end is hard; and it is not much better on night than on day, and each time of the night and day he standeth before the *Sun*, or behind; therefore he hath his Power much more by night than by day; from morn, till the fifth hour of the day he hath his hour, and from thence to midnight he hath

no Power. Who then hath this Star to his Planet, he hath a sharp Stature, and a sharp long Face, long Eyes, long Nose, great Hairs on his Eyes, and thick, narrow Forehead, long Beard, thin Hair, long Arms, long Fingers, long Feet, long Head; he is meek and lovely, he will do each thing to certain Space, he is more white than black, and oft times right white, and he hath great Shoulders. And who is born more *Mercurius*, when he is not in his full power, that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crowded teeth and sharp, he hath a wound in his Body with Fire, he is scourged with Wands, or smitten with a Sword, and Men speak evil of him for Lying and Manslaughter.

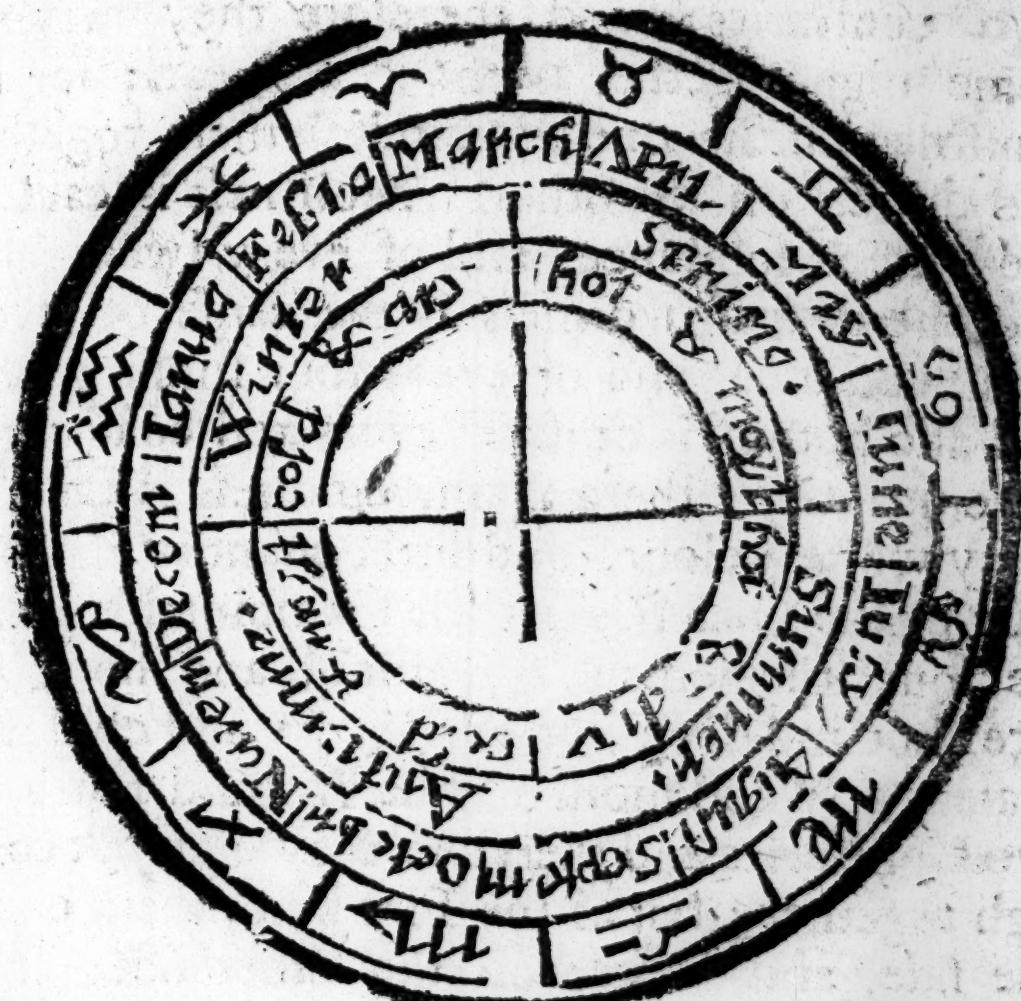
The *Moon's* hour is right good, and right evil; from the fourth day to the seventeenth it is good, namely, as to those that are born in it; and from the seventeenth day to the twentieth, it is somewhat good, but not so good: and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those who are born in it. Who so hath that Star to his Planet, and is born thereunder, when it is in his full Power, he hath a plain and pale Face, sometime quarrelling, and doth his will to Men; he hath a seemly semblance, and he is rich, and he hath mean Stature, neither too long nor too short; he hath strait Lips, and hollow Eyes: Who that is born under this Star, when it is not in full power, he hath a strait Face and dry, and is malicious, he hath little Teeth, *Abulgnie*, that is to say, a white streak in the Ear.

24 The Condition of Man discovered by Creatures.

- 1 **N**aturally a Man is hairy as the Lion.
- 2 **N** Strong and Worthy as the Ox.
- 3 Large and Liberal as the Cock.
- 4 Avaricious as the Dog.
- 5 Hardy and Swift as the Hart.
- 6 Debonair and True as the Turtle Dove.
- 7 Malicious as the Leopard.
- 8 Gentle and tame as the Dove.
- 9 Crafty and Guileful as the Fox.
- 10 Simple and Mild as the Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and Pitiful as the Bear.
- 14 Dear and Precious as the Elephant.
- 15 Good and wholesome as the Unicorn.
- 16 Vile and Sloathful as the Ass.
- 17 Fair and Proud as the Peacock.
- 18 Gluttonous as a Wolf. 19 Envious as the Bitch.
- 20 Rebel and Inobedient as the Nightingale.
- 21 Humble as the Pigeon.
- 22 Fell and Foolish as the Ostridge.
- 23 Provident as the Pismire.
- 24 Dissolute and Vagabond as the Goat.
- 25 Spiteful as the Pheasant.
- 26 Soft and Meek as the Chicken.
- 27 Moveable and Varying as the Fish.
- 28 Letcherous as the Boar.
- 29 Strong and Puissant as a Camel.
- 30 Traiterous as the Mule.
- 31 Advis'd as a Mouse. 32 Reasonable as an Angel.

And therefore he is called the Little World, or else he is called All-Creatures, for he doth take part of all.

13. The Description of the Four Elements, and of the Four Complexions; with the Four Seasons of the Year, and the Twelve Signs for each Month.



In each Man and Woman reigneth the Planets, in every Sign of the Zodiack, and every prime Quality, and every Element, and every Complexion; but not in every one alike; for in some reigneth one more, and in some reigneth another; and therefore Men be of divers Manners, as shall be made more apparent.

14. Of the Four Prime Qualities.

Four Prime Qualities there be; that is to say, Coldness, Heat, Dryness, and Moisture, which be Contraries, and therefore they may not come nigh

nigh together without a mean ; for the hotness on the one side bindeth them together, and coldness on the other side. Also hotness and coldness are two contraries ; and therefore they may not come nigh together without a mean ; for the moistness on the one side bindeth them together, and dryness on the other. Moistness is cause of every thick substance, and of every sweet taste ; and there again, dryness is the cause of every thin Substance, and of every sour stinking taste ; and also hotness is cause of every red colour, and large quantity ; there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their Combination, make the four Elements ; Air, moist and hot ; the Fire, hot and dry ; the Earth, dry and cold ; the Water, cold and moist. The Air and Earth are two Contraries, and therefore they may not come nigh together ; but as the Fire binds them on the one side, and Water on the other side. Also Fire and Water are two contraries, and therefore they may not come nigh together ; but as the Air between them binds on the one side, and the Earth on the other side. The Fire is sharp, subtile, and moveable ; the Air subtile, moveable, corpulent and dull ; the Earth is corpulent and thick ; the Water is moveable, corpulent and dull. The Earth is corpulent, dull and immovable. In the Heart of the Earth is the Center of the World ; that is to say, the midst point, and in every Center is Hell. And there again, about the Fire are the Stars, and about them is Heaven Crystalline ; that

that is to say, Waters of all Bliss, departed in nine Orders of Angels: Then is Heaven in the highest Rooms, and largest. And there again is Hell in the lowest, narrowst, and straitest place:

Right as there be four Elements, so there be four Complexions, according in all manner of Qualities to these four Elements.

The first Sanguine, that is to say, Blood gendered in the Liver, Limbs, and like to the Air.

The second is Choler, gendered in the Gall, and like thereto, and it is according to the Fire.

The third is Melancholy, gendered in the Melt, and like to the Dregs of Blood, and it accordeth to the Earth.

The fourth is Flegm, gendered in the Lungs, like to Gall, and accordeth to the Water.

A Sanguine Man much may, and much coveteth, for he is most hot.

A Cholerick Man much coveteth, and little may, for he is hot and dry.

A Melancholy Man little may, and little coveteth, for he is dry and cold.

A Flegmatick Man little coveteth, and little may, for he is cold and moist.

A Sanguine Man is large, lovely, glad of cheer, laughing, and ruddy of colour, stedfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick Man is guileful, false, and wrathful, traitorous, and right hardy, small, dry, and lack of colour.

A melanchollious Man is envious, sorry, covetous, hard, false, guileful, dreadfull, slothful, and clear of colour.

A flegmatick Man is slumbry, sleepy, slow, slightful, rheumatick, dull, and hard of Wit, fat, Visage, and white of Colour.

15. *The Year divided: With the Knowledge of the State of Man's Body by Urine.*

**I**N the Year be Four Quarters, ruled by these Four Complexions; that is to say, the Spring, Summer, Harvest, and Winter; Spring hath Three Months; that is to say, March, April, May, and it is sanguine Complexion. Summer hath also Three Months; that is to say, June, July, and August; and this Quarter is Cholerick Complexion. Harvest hath also Three Months; that is to say, September, October, November, and this Quarter is melanchollious Complexion. Winter hath also Three Months; that is to say, December, January, and February, and this Quarter is flegmatick Complexion.

Each Day also these Four Complexions reigneth; that is to say, from Three after midnight to Nine, reigneth Sanguine; and from Nine after mid day, reigneth Melancholly: and from Nine after mid-day, to Three after midnight, reigneth Flegm.

Also in the Four Quarters of the World, reigneth these Four Complexions; that is to say, Sanguine in the East, Choler in the South, melan-

cho-

cholly in the West, and Flegm in the North.

Also the four Complexions reign in the four Ages of a Man ; that is to say, choler in Childhood, sanguine in Manhood, Flegm in Age, and melancholly in old Age. Childhood is from the Birth, to fourteen years full down ; Manhood is from thence to thirty years of age, and from thence to fifty years ; and old age from thence to fourscore years, and so forth to death.

All these four complexions reign in the four parts of man's body.

Choler reigneth in all the soulet limbs, from the breast upwards.

Sanguine reigneth in all small limbs, from the midriff to the wesand.

And flegm reigneth in all nourishing limbs, from the reins to the midriff.

And melancholly reigneth in all limbs, from the reins downward.

Wherefore every man's urine is cast in four ; that is to say, corkil superfice, midst of the round, every part of the urine to his part of man's body ; and therefore to four things in every urine we must take heed, that is to say, substance, quantity, colour, and the content. Three substances there are ; that is to say, thick, thin, and middle.

Thick substance betokeneth very much moistnes.

Thin substance betokeneth much driness.

A middle substance betokeneth temperance.

Also three quantities be in urine ; that is to say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take Heed of the taste, whether it be sweet or not.

Sweet taste betokeneth health; and other taste betokeneth sickness.

Also in Urines be twenty colours, of the which the first ten betokeneth cold, and the other ten betoken heat.

The ten colours that betokeneth cold, are these:

The first is black, as dark cold, and cometh of livid going before.

The second is like to Lead, and these two betoken Mortification.

The third is white and clear as water.

The fourth is lactick, like to whey.

The fifth is carapose, like gray russet, or to camels hair.

The sixth is yellow, like to fallow Leaves falling off Trees; and those four colours betoken indigestion.

The seventh is sub-pale, that is to say not full pale.

The eighth pale, like to some sodden flesh.

The ninth is substrine, that is to say not full strine.

The tenth is strine, like to pomstrern, or to right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken cold, so we will see the other ten which betoken heat.

The first is subruse, that is to say, not full ruse.  
The second ruse, like to fine Gold.

And those two colours betoken perfect Digestion: so the Urine be the middle of Substance, middle of Quantity, sweet Taste, and without Contents.

The third is subruse, that is to say, full red.

The fourth is red like Saffron-diet.

The fifth is sub-buigund, that is to say, not full rubigund.

The sixth is rubigund, like a strong flame of fire.  
And these four colours betoken passing of digestion.

The seventh *Ynopose*, like to White wine.

The eighth is *Kinanos*, like to rotten Blood.

And these two betoken aduision.

The ninth is green as the cole-stock.

The tenth is as black as clear Black-horn, and  
this Black cometh of a Green going before. And  
these two betoken aduision and death.

In Urine be eighteen Contents, that is to say,  
circle, ampul, grains, clouds, scum, matter, fat-  
ness, humours, blood, gravel, hairs, scalds, bran-  
rinodose, sperm, dust, esks sediment, or ypostas.

The circle sheweth all the qualities of the head.

Ampul, that is to say, Creme, sheweth also the  
rain disturbed.

Grains betoken Rheum and Glut.

Clouds sheweth vice in the small Limbs.

Scum, that is to say, foam, sheweth ventesie,  
and often the Jaundies.

Matter, that is to say, quiture, sheweth vice of  
the Reins, of the Bladder, or the Liver.

Fatnes, as oil drops, sheweth the wasting and dissolution of the body, namely of the loins.

Humour, like gleet, or like dregs of blood, or rotten gall; it washeth vice in the midriff, or above, or beneath.

Blood sheweth vice of the liver, or of the reins, or of the bladder.

Gravel sheweth the stone.

Hairs sheweth the dissolution of the fatness of all the body, especially the reins.

Scaws and bran, sheweth the third spice of Feverick incurable.

Sperm, that is to say, Mankind sheweth too much lechery.

Duft, sheweth the gout, or a woman conceived.

Eskes, the privy-hardness to be grieved.

Sedimen, that is to say, Clods in the ground of the urine, or breaking upward.

The circle, called Ipostas, that is to say, the ground, and it hath most signification of all, and namely of the lower parts.

Of every man's body be four principal Limbs; that is to say, soulet limbs, small Limbs, nourishing limbs, and gendring limbs.

Soulet limbs be the brains, and all that are thereabout down to the wefand.

Small limbs be the heart and the lungs, and all that be about them, betwixt the wefand and the midriff.

Nourishing limbs be the liver, milt, gall, and guts, and all that be about them, betwixt the wefand and the midriff and the reins.

Gendring Limbs, be the Reins, Bladder, Privy-hardness, and the Limbs about from the Reins downward.

19. An A, B, C, whereby thou mayest know of what Planet every Man is born, his Fortune, and Time of Death.

**A** E. 1. I. S. 1. B. K. 2. Q. R. 2. G. L. 3.  
D. M. 4. C. D. 6. U. 2. T. 7. F. 8. P. 1. X. 9.  
Divide this by 9 unto a Hundred. and if 1 or 8 be over, then the *Sun* is his Planet; if 2 or 9 be over, then *Venus* is his Planet; if 3 be over, then he is of *Mercury*; if 4 be over, then he is of the *Moon*; if 5 be over, then he is of *Saturn*; if 6 be over, then he is of *Jupiter*; if 7 be over, then he is of *Mars*.

*Adam* 31. *Adren.* 1. *Aldon* 25. *Nusos* 12.  
*Benaster* is in 9. *Becus* 9. *David* 9.

Also here followeth another A, B, C, to know by, of what Sign in the Zodiack every Man is; that is to say, under what Sign he is born, and to which Sign he is most like. Also hereby thou may'st know his Fortune, and the moment in the which he will die. Also hereby thou may'st know thy Fortune, and the Fortune of many Things, as Towns, Cities, and Castles.

A 2. B 2. C 20. D 41. E 5. F 24. G 3. H 20.  
I 10. K 13. L 42. M 12. N 22. O 21. P 21.  
Q 24. R 27. S 22. T 91. V 13. X 20. Y 20.  
Z 7.

If thou wilt know by this A, B, C, any Man, as is said before, take his Name, and his Mother's

Name: And also if thou wilt know of any Town by this *A, B, C*, as it is said before, then take that Town's Name, and the Name of the City *Jerusalem*, for that is the Mother of all Towns, and then account the Letters of the Names by the Number of this *A, B, C*, and when thou hast all done, divide this by 28, and if 1 or 2 be over, then that thou seek'st longeth to the *Weather*, and if 3 or 4 or 5 be over, then that which thou seek'st longeth to the *Bull*, and if 6 or 7 be over, then longeth it to the *Twins*; and if 8 or 9 be over, then longeth it to the *Crab*; and if 10, 11, or 12, then longeth it to the *Lion*; and if 13, 14, then longeth it to the *Virgin*; and if 15 or 16 be over, then longeth it to the *Balance*; and if 17, 18, or 19, then longeth it to the *Sagittary*; and if 21, 22, or 23, then longeth it to the *Capricorn*; and if 24, or 25, then longeth it to the *Aquary*; and if 26, 27, or 28, then longeth it to the *Fish*.

### Another Alphabet.

**D**ivide any thing into Seven by the proper Name of those Letters, I will tell which of the seven it is, by the other Number divided by Nine.

A	3	G	2	N	25	T	2
B	4	H	5	O	12	U	23
C	2	I	3	P	13	X	98
D	2	K	5	Q	15	Y	56
E	2	L	6	R	8	Z	58
F	4	M	25	S	13		

18. To know the Weather what shall be all the Year, after the Change of every Moon, by the Prime Days.

Sunday prime, dry Weather.

Monday prime, moist Weather.

Tuesday prime, cold and windy.

Wednesday prime, marvellous.

Thursday prime, fair and clear.

Friday prime, fair and foul.

Saturday prime, Rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth:

Prime upon Hours and Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	21
F	12	4
G	13	40

**E**vermore thus reigneth the Seven Planets: First reigneth *Saturn*, then *Jupiter*, then *Mars*, then *Sol*, then *Venus*, then *Mercury*, and then *Luna*. *Saturn* is Lord on Saturday, *Jupiter* is Lord on Thursday, *Mars* is Lord on Tuesday, *Sol* on Sunday, *Venus* on Friday, and *Mercury* on Wednesday, and *Luna* on Monday: *Saturn*, *Jupiter*, *Mars*, *Sol*, and *Mercury*, is Masculine, that is

to say; Mankind: *Venus* and *Luna* are feminine; that is to say, Womenkind: *Saturn*, *Mars*, and *Luna*, are evil Planets: *Jupiter*, *Sol*, and *Venus*, be good Planets: *Mercury* is changeable.

On Saturday, the first Hour after midnight, reigneth *Saturn*, the second hour *Jupiter*, the third hour *Mars*, the fourth hour *Sol*, the fifth hour *Venus*, the sixth hour *Mercury*, the seventh hour *Luna*.

And then again *Saturn* the eighth hour, and *Jupiter* the ninth hour, *Mars* the tenth hour, *Sol* the eleventh hour, *Venus* the twelfth hour, *Mercury* the thirteenth hour, and *Luna* the fourteenth hour.

Then again the third time, *Saturn* the fifteenth hour, *Jupiter* the sixteenth hour, *Mars* the seventeenth hour, *Sol* the eighteenth hour, *Venus* the nineteenth hour, *Mercury* the twentieth hour, and *Luna* the one and twentieth hour.

And again the fourth time, *Saturn* the 22d. hour, *Jupiter* the 23d. hour, *Mars* the 24th. hour; and then beginneth *Sol* in the hour after midnight on Sunday, *Venus* the second hour, *Mercury* the third hour, *Luna* the fourth hour, *Saturn* the fifth hour, and so forth hour by hour, and planet by planet, in order as they stand each planet to his own day, reigneth evermore certainly the first hour, the eighth hour, the fifteenth hour, and the 22d. hour, and so forth, every one after another; and next after that reigneth the planet that is next in order, as thus, *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury* and *Luna*.

20. Of the most best and profitablest Days that be  
in the Year to let Blood.

In the beginning of *March*, that is to say, the sixth and the tenth day, thou shalt draw out Blood out of thine Arm.

In the beginning of *April*, of the Left Arm, and that in the 11th. day for thy sight. In the end of *May*, of which Arm thou wilt, and that against the Fever; and if thou so doest, neither thou shalt lose thy Sight, nor thou shalt have no Fevers how long thou livest.

*Quot retinente vita & non sit Mortis imago  
Si semper fuerint vivens morietur & infra.*

Good-hap      Mif-hap      Mif-hap

1	13	
	14	24
3	16	26
4	17	23
6	18	27
11	8	10
	20	

Sorrow      Death

*Eft versper Esplaton Deam pulle Philosophie.*

7	99	
5	21	28
9	22	29
12	25	30
15	Joy	Joy
Victa		Collige

Collige per numeros aliquid cupus esse phandre  
junga simulatum; feriaque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	10	T	28
D	20	N	22	V	4
E	26	O	29	X	3
F	25	P	14	Y	6
G	3	Q	16	Z	9

Sunday	13	Thursday
Monday	18	Friday
Tuesday	15	Saturday
Wednesday	25	

Thus endeth the Spbere of Platon.

**W**hosoever on the Seventh day of *March* is let Blood in the Right Arm, and on the Eleventh day of *April* in the Left Arm, he shall not lose the Sight of his Eyes.

In the Four or Five last Days of *May*, if both Arms be let Blood, he shall have no fevers.

Whosoever in the first Day of each Month falleth in any Infirmitie, the third Day ensuing is to be feared, which, if he pass, he shall escape till thirty Days. Whoso falleth in the second day, though he be long sick, he shall be delivered. He that falleth in the third day, at next Change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eighth day, which if he pass, he shall escape. He that falleth sick the fifth day, though he suffer grievously he shall escape. He that falleth the

sixth

sixth day, though he seem to be healed, nevertheless, in the fifth day of the other Month he shall be dead. He that falleth the seventh day with Grief, he shall be delivered. He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead. He that falleth the ninth day, though it be with great grief, he shall escape. He that falleth on the tenth day, without doubt he shall be dead. He that falleth the eleventh day, he shall be delivered the next day. He that falleth the twelfth day, except he be delivered within two days, within fifteen he shall be dead. He that falleth the thirteenth day, till the eighteenth day he shall be sick, which, if he pass, he shall escape. He that falleth sick the fourteenth day, shall abide sick to the fifteenth day, and so he shall escape. He that falleth sick the fifteenth day, except he recover within eighteen days, he shall be dead. He that waxeth sick the sixteenth day, though he be grieved twenty four days, the twenty eighth day shall escape. He that waxeth sick the seventeenth day, he shall die the tenth of the next month. He that waxeth sick the eighteenth day, soon shall be healed. He that waxeth sick the nineteenth day, also shall escape. He that waxeth sick the twentieth day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead. He that waxeth sick the twenty first day, except he run into peril of death within ten days of the other month, he shall be delivered. He that waxeth sick the twenty second day, except he run into peril of death within ten days

days of that other month he shall be delivered. He that waxeth sick the twenty third day, though it be with the grievousness of Pain, in the other month he shall be delivered. He that waxeth sick the twenty fourth day, in the twenty seventh day he shall be delivered, but nevertheless in the month following he shall be dead. He that waxeth sick the twenty fifth day, though he suffer a little, nevertheless he shall escape. He that waxeth sick the twenty sixth day, though he suffer to the out-passing, nevertheless in that other month he shall be delivered. He that falleth sick in the twenty seventh day, it menaceth Death. He that falleth sick in the twenty eighth day, it menaceth Death. He that falleth sick in the twenty ninth day, by little and little in that other month he shall be delivered. He that falleth sick on the thirtieth day, it is a doubt whether he shall pass any of these. Also he that waxeth sick on the 31st day, whether he shall escape it is unknown.

21. Here followeth the Nature of the Twelve Signs

**Aries** is hot and dry, of the Nature of the fire and governs in the Head and Face of Man and it is good for bleeding when the Moon is in it, save in the part it governeth and ruleth.

**Taurus** is evil for bleeding.

**Taurus** is dry and cold, of the Nature of Earth and governeth the Neck, and the Knot under the Throat, and is evil for bleeding.

**Gemini** is evil for bleeding.

*Gemini*

*Gemini* is hot and moist, of the Nature of the Air, and governeth the Shoulders, the Arms and Hands, and is evil for bleeding.

*Cancer* is indifferent for bleeding.

*Cancer* is cold and moist, of the Nature of Water, and governeth the Breast, the Stomach, and the Milt, and is indifferent, neither too good, nor too bad for letting Blood.

*Leo* is evil for bleeding.

*Leo* is hot and dry, of the Nature of Fire, and governeth the Back and the Sides, and is evil for blood-letting.

*Virgo* is indifferent for bleeding.

*Virgo* is cold and dry, of the Nature of the Earth, and governeth the Womb, and the inward part; and is neither good nor evil for bleeding, but between both.

*Libra* is right good for bleeding.

*Libra* is hot and moist, of the Nature of the Air, and governeth the Navel, the Reins, and the lower Parts of the Womb, and is very good for bleeding.

*Scorpio* is indifferent for bleeding.

*Scorpio* is cold and moist, of the Nature of the Water, and governeth the Members of Man, and is neither good nor bad for bleeding, but indifferent between both.

*Sagittarius* is good for bleeding.

*Sagittarius* is hot and dry, of the Nature of fire, and governeth the thighs, and is good for bleeding.

*Capricornus* is evil for bleeding.

*Capricornus* is cold and dry, of the Nature of the

the Earth, and governeth the Knees, and is evi-  
for bleeding.

*Aquarius* is indifferent for Bleeding.

*Aquarius* is hot and moist, of the Nature of  
Air, and governeth the Legs, and is neither good  
nor ill for bleeding.

*Pisces* is indifferent for bleeding.

*Pisces* is cold and moist, of the Nature of Wa-  
ter, and governeth the Feet, and is neither good  
nor evil for bleeding, but indifferent.

No Man ought to make Incision, nor touch  
with Iron the Members governed of any Sign  
the Day that the Moon is in it, for fear of the  
great Effusion of blood that might happen.

Nor likewise when the Sun is in it, for the  
great Danger and Peril that might follow thereof.

22. *The Anatomy of Man's Body, with the Number of  
the Bones, which are in all Two hundred forty eight.*

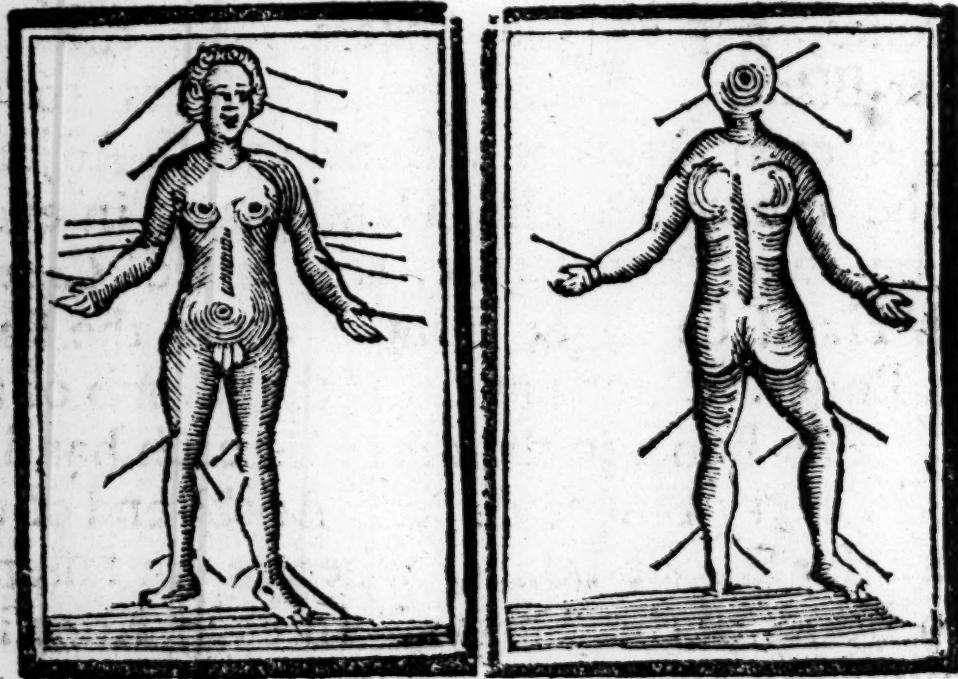
**I**N the top of the Head is a Bone that covereth  
the Brain, the which *Ptolomeus* called the Ca-  
pital Bone. In the Skull be two Bones, which he  
called *Parietal*, that holdeth the Brain close and  
stedfast. And more lower in the Brain, is a Bone  
called the crown of the Head; and on the one side  
and on the other be two Holes, within the which  
is the *Pallat* or Roof-bone. In the Part behind  
the Head be four little Bones, to which the Chain  
of the Neck holdeth. In the Nose be two Bones.  
The Bones of the Chaps above, be eleven, and  
of the nether Jaw be two, above the opposite of  
the Brain, there is one behind, named *Collateral*.

The

The Bones of the Teeth be thirty eight before, four above, and four underneath ; sharp edged for to cut the Morsels ; and there is four sharp, two above, and two underneath, and are called *Conies*, for they be like Conies Teeth : After that are sixteen, that be as they were Hammers, or Grin-ning-teeth, for they chew and grind the Meat which is eaten ; and there are four above on every side, and four underneath. And then the four Teeth of *Sapience* on every side of the chaps, one above, and one underneath. In the chin, from the head downward are thirty Bones, called Joints or Joints. In the Breast before, be seven bones, and on every side twelve Ribs. By the Neck, between the Head and Shoulders, are two Bones, named the Sheers, and the two shoulder-Blades : From the Shoulders to the Elbows in each Arm, is a Bone called Adjutor. From the Elbow to the Hand-bone, in every arm, be two Bones that are called *Cannes* : In each Hand be eight Bones : above the Palm be four Bones, which are call'd the Comb of the Hand. The Bones in the Finger in each hand be sixteen, in every Finger three. At the end of the Finge are the Huckle-bones, whereto are fastened the two Bones of the Thighs. In each Knee is a bone called the Knee-plate. From the Knee to the Foot in each Leg be four Bones, called *Cannes*, or Marrow-bones. In each foot is a Bone called the Ankle or Pin of the Foot ; behind the Ankle is the Heel-bone in each Foot, the which is the lowest part of a Man ; and above each Foot is a Bone, called

called the hollow-bone. In the plant of each foot be four bones, they are the tombs of the foot, in each of which are five bones; the bones of the toes in each foot are fourteen. Two bones are before the Belly for to hold it stedfast with the two Branches. Two bones in the Head, behind the ears, called *Ocularis*; we reckon not the tender bones of the end of the shoulders, nor of the sides, nor of divers little grisies and spelders of bones, for they are comprehended in the number aforesaid.

23. The Use and Order of Phlebotomy, with the Names of the Veins, and where they rest.



THE Vein in the midst of the Forehead would be letten Blood for the Ach and Pain of the Head, and for Fevers, Lethargy, and for the Megrim in the Head.

About the ears, behind the two Veins, the which

be let blood to give clear Understanding, and  
virtue of light hearing, and for thick breath, and  
for doubt of measles or lepry.

In the temple be two veins, called the Arte-  
ries, for that they hear ; which are let blood, for  
to diminish and take away the great repletion and  
abundance of blood that is in the brain, that might  
annoy the head and eyes, and it is good against  
the gout, the megrim, and divers other accidents  
that may come to the head. Under the tongue  
are two veins that are let blood for a sickness cal-  
led the *Sequary*, and against the swelling and im-  
posthume of the throat, and against the *Squinan-*  
*ry*, by the which a Man may die suddenly for de-  
fault of such bleeding.

In the neck are two veins, called *Originals*, for  
that they have the cause and abundance of all  
the blood that governeth the Body of Man, and  
principally the head : but they ought not to be let  
blood without the counsel of the Physician, and  
this bleeding availeth much to the sickness of the  
lepry, when it cometh principally of the blood.  
The vein of the heart taken in the arm, profit-  
eth to take away Humours, or evil blood that  
might hurt the chamber of the heart, and is good  
for them that spit blood, and that are short winded,  
by the which a man may die suddenly for de-  
fault of such bleeding. The vein of the liver ta-  
ken in the arm, swageth the great heat of the  
body of man, and holdeth the body in health ; and  
this bleeding is profitable also against the yellow  
fluxes and imposthumes of the liver, and against

the palse, whereof a man may die, for default of such bleeding.

Between the master finger and the leech-finger, to let blood, helpeth the dolours that come in the stomach and side, as botches, imposthumes, and divers other accidents that may come to these places, by great abundance of blood and humours.

In the sides between the womb and the branch, are two veins, of the which that of the right side is let blood for the dropsie, and that of the left side for every sickness that cometh about the milt; and they should bleed according to the farness or leanness of the Party; take good heed at four fingers near the incision; and they ought not to make such bleeding without the counsel of the Physician.

In every foot be three veins, of the which three, one is under the ankle of the foot, named *Sophon*, the which is to let blood, for to asswage and put out divers humours, as botches and imposthumes that cometh about the groins; and profiteth much to women, to cause the menstruosity to descend, and delay the hemorrhoides that cometh in the secret places, and other like.

Between the wrefts of the feet, and the great toe, is a vein, the which is let blood for divers Sickneses and Inconveniences; as the pestilence, that taketh a person suddenly, by the great superabundance of humour; and this bleeding must be made within a natural day; that is to say, within 24 hours after the sickness is taken of the

Patient,

Patient, and before that the Fever came on him, and his bleeding ought to be done according to the corpulency of the Patient.

In the anges of the Eyes be two veins, the which be let blood for the redness of the eye, or watery, or that runneth continually; and for divers other sicknesses that may happen and come by other great abundance of humours and blood.

In the vein at the end of the nose is made bleeding, the which is good for a red pimpled face, as red drops, pustles, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it availeth much against the pimpled noses, and other such sicknesses.

In the mouth in the gums be four veins; that is to say, two above and two beneath, the which be let blood for chousing, and canker in the mouth, and for the tooth-ach.

Between the lip and chin is a vein that is to let blood, to give amendment unto them that have an evil breath.

In each arm are four veins, of the which the vein of the head is the highest, the second next is from the heart, the third is the liver, and the fourth is from the milt, otherwise called the low liver-vein.

The vein in the Head taken in the arm, ought to bleed, for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats and swelling faces, and red

and for divers other sicknesses that may fall and come by great abundance of Blood.

The vein of the milt, otherwise called the low vein, should bleed against fevers, tertians, and quartans, and it ought to be made a wide and less deep wound than in any other vein, for fear of wind that it may gather; and for a more inconvenience, for fear of a finew that is under it, that is called the lizard.

In each hand be three veins, whereof that above the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein de layeth more than that of the arm.

Between the little Finger and the Leech-Finger, letting of blood greatly availeth against all fevers, tertians, and quartans, and against the flames, and divers other lettings, that come to the paps and milt.

In the thighs is a vein, of the which bleeding availeth against pain of the genitals, for to put out of man's body humours that be in the groins.

The vein that is under the ankle of the foot without, is named *Sciot*, of the which bleeding is much worth against the pains of the flanks, and for to make, avoid, and issue divers humours, which would gather in the said place; and it availeth greatly to women to restrain their menstruosity, when they have too great abundance.

24. Of the Year, with the Growth of things.

There be in the Year four Quarters, the which are named thus; *Vir*, *Hyems*, *Aestas*, and

*Autumnus* : These are the four Seasons in the Year. Prime time is the Spring of the Year, containing *February*, *March* and *April*. In these three Months every green thing growing, beginneth to bud and flourish.

Then cometh Summer, as *May*, *June*, and *July*, and in these three Months every Herb, Grain and Tree, is in his most strength and beauty, and then the *Sun* is at the highest. Next cometh Autumn, and *August*, *September*, and *October*, wherein all Fruits wax ripe and are gathered and housed.

Then cometh *November*, *December*, and *January*, and these three Months be in the Winter; that time the *Sun* is at the lowest, and is of little Profit. We Astronomers say, that the Age of Man is threescore and twelve Years, and that we liken but one whole Year; for evermore we take six Years for every Month; as *January*, or *February*, and so forth: for as the Year changeth by the twelve Months, into twelve divers manners, so doth Man change himself twelve times in his Life, by twelve Ages, and every six-times six maketh thirty six, and then Man is at the best, also the highest; and twelve times six maketh Threescore and twelve, and that is the Age of Man. Thus you may count and reckon for every Month six Years, or else it may be understood by the four Quarters and Seasons of the Year, so Man is divided into four Parts, as to Youth, Strength, Wisdom and Age. He is to be eighteen years young, eighteen years strong,

eighteen Years in Wisdom, and the fourth eighteen Years to grow to the full Age of Threescore and twelve.

25. *The Change of Man twelve Times, according to the Months.*

**H**E must take the first six Years for *January*, the which is of no Virtue nor Strength, in this Season nothing on the Earth groweth. So Man after that he is born, till he be six Years of age, is of little or no Wit, Strength or Cunning, and can do little or nothing that cometh to any profit.

Then cometh *February*, and then the Days lengthen and the *Sun* is more hotter; then the Fields begin to wax green. So the other six years, till he come to twelve, the Child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the Month of *March*, in which the Labourer soweth the Earth, and planteth Trees, and edifieth Houses. The Child in these six Years waxeth big, to learn Doctrine and Science, and to be fair and pleasant and loving, for then he is eighteen Years of Age.

Then cometh *April*, that the Earth and the Trees are covered with green Flowers, and in every part Goods encrease abundantly.

Then cometh the young Man to gather sweet Flowers of Hardiness; but then beware that cold Winds and Storms of Vices beat not down the Flowers of good Manners that should bring a Man to Honour, for then he is twenty four Years of Age.

Then

Then cometh *May*, that is both fair and pleasant ; for then Birds sing in Woods and Forrests Night and Day ; the *Sun* shineth hot ; then Man is most lusty, mighty, and of proper strength, and seeketh Plays, Sports, and manly Pastimes, or then he is full thirty Years of Age.

Then cometh *June*, and then the *Sun* is at the highest in his Meridional ; he may ascend no higher in his Station. His glimmering golden Beams ripeneth the Corn ; and then Man is thirty six Years, he may ascend no more, for then Nature hath given them Courage and Strength at the full, and ripeneth the Seeds of perfect Understanding.

Then cometh *July*, that Fruits be set on sunning, and our Corn hardning, but then the *Sun* beginneth a little to descend downward. So the Man goeth from Youth towards Age, and beginneth to acquaint him with Sadness, for then he cometh to forty two Years of age.

After that cometh *August*, then we gather in our Corn, and also the Fruits of the Earth, and then Man doth his diligence to gather for to finde himself, to maintain his Wife, Children, and Household, when Age cometh on him ; and then after that six Years, he is forty eight Years of age.

Then cometh *September*, that Wines be made, and the Fruits of the Trees be gathered ; and therewithal he doth freshly begin to garnish his House, and make Provision of needful things for to live with in Winter, which draweth very near, and then Man is in his most stedfast and covetous

Estate, prosperous in Wisdom, purposing to gather and keep as much as shall be sufficient for him in his Age, when he may gather no more ; and then he is fifty four Years of Age.

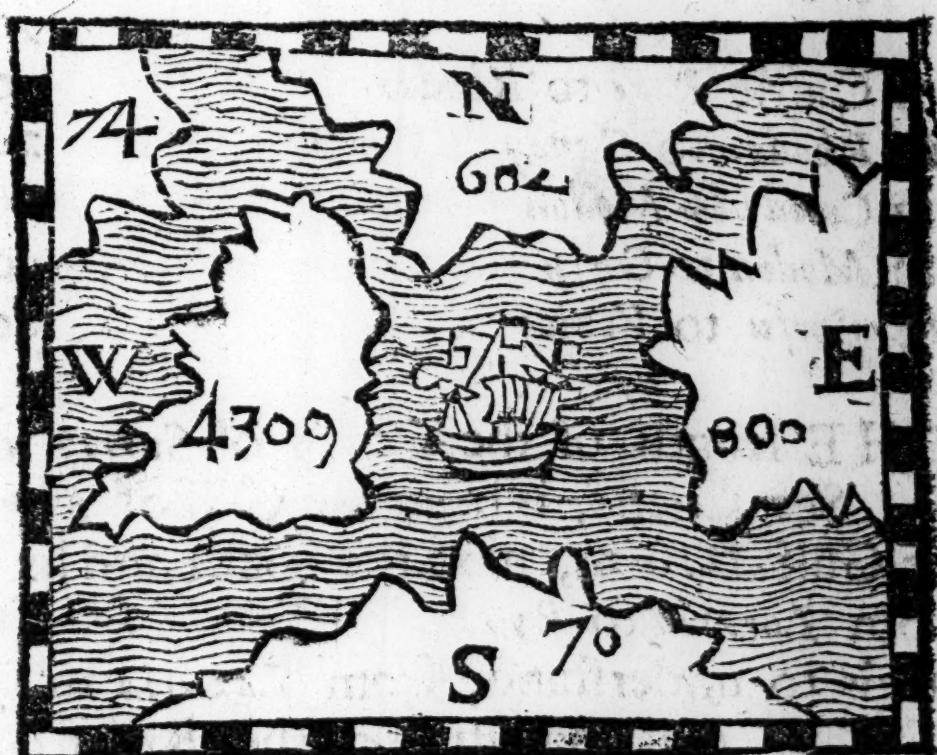
Then cometh *October*, when all is gathered, both Corn and other manner of Fruits ; also the labourers plough and sow new seed in the earth for the year to come. And then he that nought soweth, nought gathereth : and then in these six Years a Man shall take himself unto God, for to do Pennance and good Works, and then the Benefits the Year after his Death, he may gather and have Spiritual Profit : and then Man is fully the term of threescore Years.

Then cometh *November*, that the Days be very short, and the *Sun* in a manner giveth but little heat, and the Trees lose their Leaves : the Fields that were green, look hoary and gray : then all manner of Herbs are hid in the Ground, and then appeareth no Flower, and Winter is come, that the Man hath understanding of Age, and hath lost his kindly heat and strength ; his Teeth begin to rot and fail him, and then hath he little hope of long Life, but desireth to come to the Life Everlasting : and these six maketh him threescore and six Years of Age.

Last of all cometh *December*, full of Cold with Frost and Snow, with great Winds, and stormy Weather, that a Man cannot labour ; the *Sun* is then at the lowest, the Trees and the Earth are hid in the Snow, then it is good to hold them near the Fire, and to spend the Goods that they got in

n the Summer. For then Men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect Understanding, and his Heirs desire his Death : and these six Years maketh him full threescore, and twelve Years, and if he live any longer, it is by his good guiding and dyeting in his Youth ; howbeit it is possible that a Man may live till he be an hundred Years of Age, but there be few that live so long.

26. *The Rutter of the Distances of Harbours and Havens, and most Parts of the World.*



THE Compass of England round about, is  
Venice doth stand from Flanders, East and by  
South  $4390$  miles.  
And the next Course by Sea from Flanders to  
Jaff,

From Jaffe is from Sluse to Calais	70 m.
From Calais to Bucheffe	80 m.
From Bucheffe to Lezard	260 m.
From Lezard to Cape Fenester	650 m.
From Cape Fenester to Lisbon	283 m.
From Lisbon to Cape Saint Vincent to the Straight,	240 m.
From the Straights of Gibraltar unto the Isle of Sardinia	110 m.
From Malsitana in Sardinia to Inalta, is	460 m.
From Inalta, the Course of Saragora and Sicil, to sail to Jaffe in Surrey	1800 m.
From Jaffe the Baffe, to Cyre, to the Castle R <sup>e</sup> ge	200 m.
From Castle R <sup>e</sup> ge to Rhodes	100 m.
From Rhodes to Candy	250 m.
From Candy to Modon	300 m.
From Modon to Corfu	300 m.
From Corfu to Venice	800 m.

THE length of the Coasts of Surrey, of the Sea-Coasts, is from the Gulf of Ermony to the Gulf Dalarze, next the South and by West, from Luraria to Ryse	65 m.
That is to understand, from Lazaria in Ermony to Soldin, that cometh from the River coming to Antioch	70 m.
And from Soldin to the Port of Lycha, next unto the South	100 m.
From Lycha to the Port of the South	50 m.
From Tirofa to the Port of Tripol, South	50 m.

From

rom Bernet to Acres, South and by West	55 m.
rom Acres to Port Jaffe, South and by West	70 m.
rom Port Jaffe to Port Delaraza, South	130 m.
rom Damiat to Sariza in Surry, to Damiat in Egypt	180 m.
rom Damiat to Babylon, Alchare	80 m.
rom Damiat to Alexandria	120 m.

THE length of Mare Major, is from the Gulf of S. George in the midit of the Gulf that is betwixt Trapezond Lenostopoly, to the Port Messembre, West from S. George 1060 m. the breadth of the West-end, is from the Brass S George of Constantinople upon the River Danubius, next the North from S. George Brass 560 m.

ROM Pero to Caffa in Tartary, North-East	600 m.
rom Caffa to the Straights of Tane, North-East	100 m.
he Gulf of Tane is about	600 m.
he Cape of Caffa is about	600 m.
rom the Head of Tane to Sanostopoly	4 m.
rom Sanostopoly to Trapezond, by West	250 m.
rom Trapezond to Synopia, next to the South	430 m.
rom Synopia to Pero, next to the West, South-West	130 m.

From

From Pero to Messamber, next the North-West	230 m.
From Messamber to Manchro, North, North-East	160 m.
From Manchro Castro to Danobia, North-East	230 m.
From Danobia to the Straights of Ceffa, next the East	200 m.

### The Compass of the Islands.

THE Isle of Cyprus is about	500 m.
The Isle of Rhodes is about	180 m.
The Isle of Lange is about	80 m.
The Isle of Nerge Pont is about	300 m.
The Isle of Cicilia is about	737 m.
The Isle of Sardine is about	700 m.
The Isle of Great Britain is about	2000 m.
The Isle of Ireland is about	1700 m.
The Principality of Marre is about	700 m.

Thus endeth the Rutter of the Distance from  
one Port or Country to another.

### 27. Of the Axle-Tree and Poles.

THE Diameter of the World is called his Axle-tree, whereabout he moveth, and the Ends of the Axle-tree are called the Poles of the World; of whom one is called the North-Pole, and the other the South-Pole. The Northern is he that is always seen in our Habitations; and the South-

southern, is that which is never seen above our Horizon. And there are certain places on Earth,



whereas the Pole that is ever in our sight, cannot be seen with them that dwell there; and the other Pole which is ever out of our sight, is in sight to them. Again, there is a place on Earth where both the Poles have like situation in the Horizon.

28. Of the Circle of the Sphere.

Some of the Circles of the Sphere be Parallels, some Oblique, some others go cross over the Poles. The Parallels are they that hath the same Poles as the World hath: and there be five Parallel Circles, the Artick, the Estival, Tropick, the Equinoctial. The Artick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth the

the Horizon in the Point, and is altogether presented above the Earth.

And all the Stars that are included in this Circle, neither rise nor set, but a Man shall esp them all the night long keep their Course round about the Pole. And that Circle in our Habitation is drawn of the farthest foot *Ursa Major*. The Estival Circle most Northward of all the Circles that be made of the *Sun*, whom when the *Sun* removeth into, he turneth back from his Summer Circuit, then is the longest Day of all the Year and the shortest Night; and after the Summer's return, the *Sun* shall not be perceived to progress any farther toward the North, but rather to recoil to the contrary parts of the World, wherefore in *Greece* this Circle is called *Tropocos*; the Equinoctial Circle is the most greatest of all the five Parallel Circles, and is parted by the Horizon, that the one half Circle is above the earth, the other half Circle lieth under the Horizon. The *Sun* being in his Circle, causeth two Equinoctials, the one in the Spring, and the other in the Harvest. The Brumal Tropick is a Circle most South of all the Circles, that by the moving of the World be described of the *Sun*; which when the *Sun* is once entred into, he returneth back from his Winter Progress, then is the longest Night and the shortest Day in all the Year. And beyond this Winter's Mark, the *Sun* progresseth never a whit further, but goeth into the other Coasts of the World; wherefore this Circle is also named

Trevicos, as who to say, returnable. The Antartick Circle is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one Point, and his Course is altogether underneath the Earth, and the Stars that be placed in this, are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropick, and the least (I mean in our habitation) are the Articks, and these Circles must be understood without dredth, and be reasoned of according to the Situation of the Stars, and by the beholding of the *Dioptra*, and but supposed only in our Imagination: for there is no Circle seen in all the Heaven, but only *Galaxias*: As for all the rest, they be conceived by Imagination.

### 29. *The Reason why that Five Parallel Circles are only in the Sphere.*

Five Parallel Circles alone are wont to be described in the Sphere, not because there be no more Parallels than those in all the World; for the *Sun* maketh every Day one Parallel Circle equally distant to the Equinoctial (which may be well perceived) with the turning of the World, insomuch that 128 Parallel Circles are once described of the *Sun* between the Tropick, or so many Days within the other two returns, and all the Stars are daily carried withal round about in the Parallel Circles: Howbeit every one of them cannot be set out in the Sphere: and though they be profitable in divers things.

in Astrology, yet it is impossible that the Star may be described in the Sphere, without all the Parallel Circles, or that the Magnitude of Days and Nights may be precisely found out without the small Parallels: But inasmuch as they be not deemed to be so necessary for the first Introduction of Astrology, they are left out of the Sphere. But the five Parallel Circles for certain special Instructions are exhibited. The Artick Circle severeth the Stars which we ever see, the Estival Tropick containeth the going back of the *Sun*, and it is the farthermost part of the Progress in the North, and the Equinoctial Circle containeth the Equinoctials, and the Brumal Tropick is the farthermost point of the way of the *Sun* toward the South, and it is even the mark of the Winter return. The Antartick Circle determineth the Stars whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphere.

30. Of the Five great Circles; of the Appearance and Non-appearance of them.

**A**lso the said Five Parallel Circles, the Artick Circle appeareth altogether above the Earth and the Estival Tropick Circle is divided into two parts of the Horizon, whereof the greater part is above the Earth, and the lesser lighteth underneath it. Neither is this Tropick Circle equally divided of the Horizon, in every Town

and

and Country, but according to the variety of the Regions, it hath diversity of uprising ; and the Estival Circle is more equally divided in the Horizon to them that dwell nearer the North than we do. And further, there is a place where the Estival Tropick is wholly above the Earth, and unto them that draw nearer unto the South than we, the Estival Tropick is more unevenly parted in our Horizon. Furthermore, there is a Coast (but South from us) wherein the Tropick Circle is equally divided of the Horizon. But in our Habitation, the Estival Tropick is so divided of the Horizon, that the whole Circle being divided into eight parts, five parts shall be above the Earth, and three under the Earth. And indeed it seemeth that *Aratus* meant this Climate when he wrote his Book of *Pbelomenon* : whereas he, speaking of the Estival Tropick Circle, saith on his wife :

When the Circle is divided into eight Parts, even just

Five parts above the Earth, and three underneath,  
remains needs must,  
The restless Sun, in Summer bot, from this returneth back.

And so of this division it followeth, the Day to be of fifteen Equinoctial hours, and the Night of nine Equinoctial hours long : And in the Horizon of Rhodes, the Estival Tropick is so divided of the Horizon, that the whole Circle being divi-

ded into eighteen parts, there shall appear twenty nine Divisions above the Horizon, and nineteen under the Earth ; by which Division it appeareth that the longest day in the *Rhodes*, hath but fourteen Equinoctial Hours in it, and the night, nine Equinoctial Hours, with two half Hours more beside. The Equinoctial Circle in every Habitation is so justly divided in the midst by the Horizon, that the one half Circle is underneath the Earth, and the other half Circle above the Earth. And this is the cause that the Equinoctials happen always in this Circle : The Brumal Tropick Circle is so divided of the Horizon, that the lesser part shall be above the Earth, and the greater part under the Earth, and the unequality of Divisions, hath even like diversity in all Climates, as it is supposed to be in the Estival Tropick Circle : and by this mean the Divisions of both the Tropical Circles be precisely correspondent each to other ; by reason whereof, the longest day is of one length with the longest night, and the shortest day equal with the shortest night. The Antartick Circle lieth ever whit under the Horizon.

31. *Of the Bigness of the Five Parallel Circles.*

**B**UT of the said Five Parallel Circles, some kee still the same bigness throughout all the World, and of some the bigness is alter'd by reason of the Climates, so that some Circles be bigger than other, and some lesser than other. The Tropick Circles and the Equinoctial do no where alter their Quantities, but the Articks vary

bigness, for somewhere they appear bigger, and somewhere lesser. For unto the northward dwellers the Artick Circles seem bigger, the Pole being raised on high; the Artick Circle touching the Horizon, must needs also appear bigger and bigger continually; and unto them that dwell further North, sometime the Estival Tropick shall encrease the Artick Circle, so that the Estival Circle and the Artick also meet together, and be taken but instead of one. And in places that be yet further North, the Artick Circles shall appear greater than the Estival Tropick Circle: but there is a Place so far North, where the Pole appeareth over-head, and the Artick Circle serveth for the Horizon, and remaineth with it in the moving of the World, and it is as wide as the Equinoctial; insomuch that the three Circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in one Order and Situation. Again, to them that dwell more South, the Poles appear more lower, and the Artick Circles lesser. Yet again, there is a place being South, in respect of us, which lieth under the Equinoctial, when the Poles be under the Horizon, and the Artick Circles are altogether gone; so that of the Five Parallel Circles, there remain but three Circles, that is, the two Tropicks and the Equinoctial.

### 32. Of the Number of the Parallels.

¶ Or all thele Speeches, it is not to be thought that there continues five Parallels always, but when so many to be imagined for our Habitations sake; for in some Horizons there be but three Parallels

only, and there be Inhabitants on Earth, when the Estival Tropick Circle is the Horizon, and even for the Tropick Circle is the second taken which is called the Habitation under the Pole. The third Habitation, of whom we spake a little before, which is named the Habitation under the Equinoctial.

33. *Of the Order of the Five Parallel Circles.*

**T**HE Order of the five Parallel Circles is not every where the same, but in our Habitation the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the fifth the Antartick; but to them that dwell more North than we, sometime the first is accounted as the Estival Tropick, the second as the Artick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the Brumal Tropick; and because the Artick Circle is wider than the Equinoctial, the same order must needs be observed.

34. *Of the Power of the Five Parallels.*

**L**ikewise, neither are the Powers of the same five Parallel Circles alike. For the Circle that is our Estival Tropick, is to them that dwell in a contrary Habitation the Brumal Tropick. Contrariwise, that which unto them is the Estival Tropick Circle, is the Brumal Tropick unto us, but such as dwell under the Equinoctial even three Circles be in power Estival Tropick unto them; I mean them that dwell just under the course of the *Sun*; for in conferring one to another, that which is the Equinoctial with us shall

the Estival Tropick Circle. And both the Tropicks shall be Brumal : So then the Estival Tropick Circle may be said by Nature universally all the World over, which is next to the Habitation. Therefore unto them that dwell under the Equinoctial, the Equinoctial it self serveth for the Estival Tropick, as wherein the Sun hath his course directly over their Head, and all the Parallel Circles shall take the room of the Equinoctial, being divided by equal Divisions is the Horizon.

### 35. Of the Space between the Parallels.

Either the Spaces of the Circles one from the other do remain in the same throughout all Habitations, but after the Description of the Spheres they are discussed on this sort : Let any Meridian be divided into sixty Parts, the Artick shall be divided from the Pole sixty six Parts off ; and the same on the other side shall be sixty five Parts distant from the Estival, and the Equinoctial shall be from either of the Poles sixty four Divisions off. The Brumal Tropick Circle standeth from the Antartick sixty five Parts off : Neither have these Circles the same distance between them in every Town and Country : but the Tropicks in every Declination shall have even the like space from the Equinoctial, yet have not the Tropicks equal space from the Articks at every Horizon ; but in some place less, and in some place more distant.

Likewise the Articks have not in every Declination one certain space from the Poles, but

somewhere less, and somewhere more. All the Spheres be made for the Horizon of Greece.

36. Of the Colours.

There are Circles that go cross overthwart the Poles, which of some Men are called Colours, and they be so framed, that they contain with their Circuit the Poles of the World, and be called Colours, by reason of those portions of them that are not seen. And for other Circles, they be seen whole, the World moving round about. And there are certain parts of the Colours invisible: even those parts that from the Antartick lie hid under the Horizon: and these Circles be signed by the Tropical Points, and then divided into two equal parts of the Circles that passeth through the midst of the Zodiack.

37. Of the Zodiack.

The Circle of the Twelve Signs is Oblique, and is compounded of three Parallel Circles, of whom two are said to shew the breadth of the Zodiack: and one is called passing through the midst Signs: thus toucheth he the two equal Circles and Parallels, the Estival Tropick in the first Degree of Cancer, and the Brumal Tropick in the first Degree of Capricorn. The breadth of the Zodiack is twelve Degrees. This Circle is called Oblique, because he passeth over the Parallels awry.

38. Of the Horizon.

The Horizon is a Circle that divideth part of the World seen from the part that cannot be seen:

een : so he divideth the whole Sphere of the world into two parts, even that he leaveth the one half Sphere above the earth, and the other half Sphere underneath the earth. And there be two Horizons, one sensible, the other imagined by Understanding ; the sensible Horizon is that which of our sight is limited at the uttermost of our knowing. So that this Diameter is not passing a thousand Furlongs even throughout. The Horizon that is imagined by Understanding, is for the speculation of the Sphere of the fixed Stars, and he divideth the whole World into two Parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a Man's witting he remaineth the same for the space of four hundred Furlongs almost. So that the length of the Days, the Climates, and all the appearances remain the same still, but with the more number of Furlongs : For the diversity of the Habitation, the Horizon, the Climate, yea, and all the appearances shall vary ; so then Change and Habitation must needs happen in going Southward or Northward beyond four hundred Furlongs. And they that dwell in one Parallel, for every exceeding great Number have a new Horizon, but they keep the same Climate, and all the Appearances : Likewise, the beginning and ending of Days, change not all the self-same time to all that dwell in the same Parallel. But after very exact curiosity, the least moving in the World hither or thither, even for every Point the Horizon is changed, the Climate and the Appearances do

vary. The Horizon in the Spheres not after the manner described, for all the other Circles are carried together from East to West with the moving of the World, and the Horizon is immovable by his own Nature as long as he keepeth the same situation. And so if the Horizon were set out in Spheres when they should be turned about, he might so happen to move, and sometime to be over head, and that were a thing most inconvenient and farthest out of reason in Sphere matter: yet for all that, there may be a place assigned for the Circle. *Galaxias* is left out in many Spheres, and it is one of the greatest Circles; and they be called the greatest Circles which have the same Center which the Sphere hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiac, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle *Galaxias*.

### 39. Of the Five Zones.

**T**He outward fashion of the Earth is spherical and divided into five Zones, of whom, two which are above the Poles, are called the *Cold Zones*, because they be very far from under the Course of the *Sun*, and be little inhabited, by reason of the great Cold; and their Compass is from the Artick to the Poles-ward, and the other Zones that be next unto them; because they be measurely situate towards the Course of the *Sun*, be called temperate, and above in the Firmament upon the Tropick and Artick Circles, qu-

between whom they lie. Now the fifth, which  
among the four said Circles is middlemost, for  
at it lighteth under the way of the Sun, is na-  
med the *Hot*, and it is divided of the Equinoctial  
of the Earth into two, which lieth all about under  
the Horizon, in the frame of the Sphere.

#### 40. Of the Meridian Circle.

The Meridian is a Circle that goeth through  
the Poles of the World, and through the Point  
that is just over our Head. In whom, when the  
Sun is come to, he causeth Mid-day, and Mid-  
night; and this Circle is also immovable in the  
World, as long as the self-same situation is kept  
in all moving of the World. Neither is this  
Circle drawn in a Sphere that be painted with  
stars, because he is immovable and receiveth no  
mutation, but is man's conjecture by Wit; for  
three hundred Furlongs, almost, the Meridian ab-  
lieth the same, but after a more better exact ima-  
gination, for every step, either East or West, ma-  
lieth another Meridian; but go North or South,  
even ten thousand Furlongs, and the same Meri-  
dian shall serve.

#### 41. Of the Circle Galaxias.

The Circle *Galaxias* is Oblique also, and goeth  
over the Tropicks awry, and it is of the  
substance of five Clouds, and the only visible Cir-  
cle in the Heavens, neither is it certain what  
readth it is of, for it is narrower in one place  
than in another, and for that cause under the  
Equinoctial of the World. But on the two tem-  
perate

perate Zones, one is inhabited of them that be in our Habitation, being in length nigh an hundred thousand Furlongs, and in breadth about half the same.

42. Of the Celestial Signs, with their Stars.

THE Signs that be blazed with Stars are divided into three parts. Some of them be placed in the Circle of the Zodiack: some be called Northern, and some be called Southern; and they that be situate in the Circle of the Zodiack be twelve Beasts, whose names we have declared in another place, in which twelve Beasts there are divers Stars, which, for certain notable Marks espied in them, have taken their proper Names: For the fixed Stars that be in the Back of *Taurus*, be called *Pleiades*, and the Stars that be placed in the Head of *Taurus*, be six in number, and are called *Hyades*: and the Stars that stand before the Feet of *Gemini*, are called *Propus*; and the Cloud-like-Substance that is in *Cancer*, is called *Presepe*; and the two Stars that stand nigh *Presepe*, are called *Asini*; and the bright Star that is in the Heart of *Leo*, (according to the name of his place) is the Lyon's Heart, and it is called of some Men the *Royal Star*, for that they that are born under it, are thought to have a Royal Nativity. The fair Star that sticketh at the finger's end of the left hand of *Virgo*, is called the *Spike*: But the little Star that is fastned by the right Wing of *Virgo*, is named *Protigettes*. And the four Stars that be in the right hand's end of *Aquarius*, call'd *Ulna*.

be stars that be spread one after another behind  
in-  
ces's Tail, are called the *Lines*. And in the  
out-  
South-Line there are nine Stars, and in the  
orth-Line five. The bright Star that is seen  
the Line's end, is called *Nodus*. So many  
are  
be counted for the Northern, as be set betwixt  
the Zodiack and the North: And they be these,  
cal-  
Ursa Major, Ursa Minor, and Draco that lieth  
and  
twixt both *Ursas*, *Arctophylax*, *Corona*, *En-*  
ck  
*Enasim*, the Serpentine, the Serpent, the Harp,  
red  
the Bird, the Arrow, the Eagle, the Dolphin,  
ere  
*Horomo Hippi*, the Horse that standeth by *Hy-*  
able  
*Cos*, *Chephens*, *Cassiopei*, *Andromeda*, *Perseus*, *Au-*  
the  
*pega*, *Deltoton*; and he that was stellified of *Calli-*  
nuchus, *Bernick's Heir*.

Again, there be other Stars, who for certain  
ain appearances that they have in them, had their  
ame given them. For the notable Stars that lieth  
out the midshanks of the *Arctophilar*, is call'd  
*Scuturus*: And the shining Star that is set by the  
arp, even by the Name of the whole Sign, is  
call'd the *Harp*; and the Stars that be at the top  
(*Perseus*'s left-hand, are named the *Gorgonges*, and  
the thick small Stars that are espied at the right-  
and's point of *Perseus*, make as it were a Scyth.  
And the clear Star that is set in the left shoulder  
of the Driver, is called the *Goat*; but the two  
ittle Stars that be at the uttermost of his Hand,  
call'd the *Kids*. And all those be Southern Signs,  
that lie on the South-side of the Zodiack; and  
their Names be these, *Orion*, the *Centaurus*, the  
east that *Centaurus* holdeth in his hand, *Tbyrsi-*  
*locus*,

locus, when Centaurus setteth before the Sun-set the Southern Fish the Whale, the Water poureth off Aquarius, the Flood of Orion, the South Crown, which of some is called *Uraniscats*, the Road that lieth by *Hipparchus*. And again, in these there be certain Stars that have taken their proper Names: For the bright Star that is in *Prokyon*, is called *Prokyon*: and the glistering Star that is in the Dog's Mouth, for that she thought to cause more fervent heat, is called the *Dog*, even by the Name of the whole Sign. The Star that shineth in the top of the Star of *Argo*, named *Canopus*; and this is seldom seen in the Roads, except it be from high Places: but in *Alexandria* she is not seen at all, where the fourth part of the Sign doth scantily appear above the Horizon.

43. Of the Twelve Winds, with their Names and Properties.

**T**HE Wind is an Exaltation hot and dry, in-  
gendred in the inner parts and hollownes-  
of the Earth, which when it hath issue, and cometh  
forth, it moveth sidelong about the Earth, and  
called the Wind: And there be twelve of them  
which old Mariners had in use, of whom four  
called Cardinals.



### The first Principal Wind.

*Auster*, the Meridional or South-Wind, hot and moist Air or likened to the Air, Sanguine, full of lightning, and maketh or causeth great Rain, he nourisheth large Clouds, and ingendreth Pestilence and much Sickness; *Auster Africus* his first Collateral or Side-wind airy, he causeth Sickness and Rain; his second Collatetal is called *Auro Austra*, airy, he provoketh Clouds and Sickness.

### The second Principal Wind.

The fourth Wind, and the second Cardinal, is *Septentri-  
onarius*, contrary or positive to the first, cold and dry, Melancholick, compared to the Earth; he putteth away Rain, he causeth Cold, and dryeth and conserveth Health, and hurteth the Flow-

Flowers and Fruits of the Earth: his Collaterals the first is *Aquilo*, frosty and dry, earthy, without Rain, and hurteth the Flowers. *Circus* is the second Collateral, earthy, cold and dry, causes round, or Hurlwind, thick Snow and Winds.

*The Third Cardinal Sign.*

From the rising of the Equinoctial that is the East, bloweth *Subsolanus*, the third Cardinal Wind, fiery, hot and dry, choleric, temperate, sweet, pure subtil or thin, he nourisheth Clouds, he conserveth Bodies in Health, and bringeth forth Flowers, *Hellefrontus* Collateral, *Solsticium* and *Estive*, summery, drieth all things.

*The Fourth Cardinal Wind.*

Last of all, in the going down of the Equinoctial, that is, the West bloweth *Fovonius*, cold and moist, watry, flegmatick, which resolveth and loseth cold, favoureth and bringeth forth Flowers; he causeth Rain, Thunder and Sicknes; his Collaterals *Africus* and *Corus*, have the same Nature and Properties.

44. *Strange Wonders most worthy of Note.*

**I**N the Country of *Cicilia*, as the worthy Geographer *Pomponius Mela* reporteth, in the innermost Places, there is a Province of great Renown, for the discomfiture of the Persians by *Alexander*, and the flight of *Darius*; at that time having in it a famous City, called *Issoss*, whereon the Bay is named the Bay of *Issoss*, but now bearing not so much as a little Town. Far from thence lieth the Foreland *Amanoides*, between the Rivers *Pyramus* and *Cydnus*, *Pyramus* bei-

the nearer to *Issoss*, returned by *Mailon* and *Cyd-*  
*vitans*, runneth out beyond through *Tarsus*. Then  
is there a City possel'd of old time by the *Rhodians*  
and *Argives*, and afterward, at the appointment  
of *Pompey*, called *Soloe*; by *Pyrates*, now *Pom-*  
*eyopole*.

Hard by, on a little Hill, is the Tomb of the  
Poet *Aratus*, worthy to be spoken of, because it is  
unknown why Stones are cast into it do leap about:  
Not far from thence is the Town of *Cyrocus*, en-  
viron'd with a small Balk to the firm Land.

Above it is a Cave, named *Coricus*, of singular  
nature, and far more excellent than may with ease  
be described: For gaping with a wide Mouth,  
even immediately from the top it openeth, the  
Mountain butting upon the Sea, which is of  
great heighth, as it were of ten Furlongs; then  
going deep down, and the farther the larger, it is  
seen round about with budding Trees, and cast-  
ing it self into a round Vault, on both sides fall-  
ing Woods, so marvellous and beautiful, that at the  
first it amazeth the minds of them that come into  
it, and maketh them think they have never seen  
through of it. There is but one going down into  
it, narrow and rough, of a mile and a half long,  
by pleasant Shadows and Coverts of Wood, yield-  
ing a certain rude Noise, with Rivers trickling  
hereon either Hand. When ye come to the bottom,  
where again openeth another Cave, worthy to be  
spoken of for other things. It maketh the Ente-  
wavers into it afraid with the din of Timbrels,  
which raiseth a ghastly and great Ratling within,  
after

afterward being a while lightsome ; and anon the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep, as it were into a Mine, where a mighty River rising with a great Breast, doth but only shew it self, and when it hath gushe violently a while in a short Channel, sinking down again, it is no more seen. Within is a wast space more horrible than any Man dare pierce into and therefore it is unknown. It is altogether stately, and undoubtedly holy and worthy, and also believ'd to be inhabited by Gods. Everything presenteth a stateliness, and setteth out self with a certain Majesty.

There is another beyond, which they call *Typho's Cave*, which is a narrow Mouth, and (they that have tried it do report) very low, and therefore dimmed with a continual Darkness, and not easie to be sought out : Howbeit, because it was sometime the Chamber of the Gyant *Typho* and because it now out of hand stifleth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the Tales that is reported of it. Beyond that, are two Foreign lands, that is to say, *Sarpedon*, some time the Bounds of King *Sarpedon's* Realm, and *Anemum*, which parteth *Cicilia* from *Pamphilia*, and between them *Celendris* and *Natidos*, Towns built and peopled by the *Samians*, whereof *Celendris* is nearer to *Sarpedon*.

FINIS.

THE  
**Husbandman's**  
**PRACTICE;**  
OR,  
*Prognostication for Ever:*  
As Teacheth *Albert, Alkind,*  
*Haly and Ptolomy.*

WITH

*The Shepherd's perpetual Prog-  
nostication for the Weather.*



Printed by J. Wilde, for H. Rhodes in Fleet-street.

VVhat the Husbandman should Practice, and what Rule he should follow ; after the Teaching of *Albert, Alkind, Haly, and Ptolomy.*

**T**HE Wise and Cunning Masters in Astrology have found, That Men may see and mark the Weather of the *Holy Christ-mas-Night*, how the whole Year after shall be in his working and doing, and they shall speak on this wise.

When on the *Christmas-Night* and Evening it is very fair and clear Weather and is without Wind and without Rain, then it is a token that this Year will be plenty of Wine and Fruit.

But if the contrariwise, foul Weather and win-  
dy, so shall it be very scant of Wine and Fruit.

But if the Wind arise at the rising of the Sun, then it betokeneth great Death among Beasts and Cattle this Year.

But if the Wind arise at the going down of the same, then it signifieth Death to come among Kings and other great Lords : But if the Wind arise at North *Aquilon* at Midnight, then betokeneth the Year following to be a fruitful Year and a plentiful. But if the Wind do arise and blow at South *Austra* in the midst of the Day, that Wind signifieth to us daily Sickness to reign and be amongst us.

## 2. Of *Christmas-Day*.

If *Christmas-Day* be on the *Sunday*, then

Year

Year shall be a warm Winter, and beginning with Sorrow, there shall be great Winds and Tempests. The Lent shall be mild, warm and near ; the Summer hot, dry and fair ; the harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much Honey, and the Sheep shall prosper well. The small Seeds and Fruits of Gardens shall flourish also. The old Men shall die before, and especially Women that go with Child : Peace and Quietness shall be plenteous among married Folks.

If *Christmas-Day* fall on the *Monday*, there shall be a misty Winter, neither too cold nor too warm ; the Lent shall be very good, the Summer windy, with great stormy weather in many Lands ; the Harvest good, and much Wine, but very little Honey, for the Swarms of Bees shall die, and many Women complain and sit mourning this Year for their Husbands.

If *Christmas-Day* be on the *Tuesday*, it shall be a cold Winter and moist, with much Snow ; the Lent shall be good and windy, the Summer wet, Harvest dry and evil ; there shall be reasonable plenty of Wine, Corn, Oil and Tallow ; the Swine shall die, and Sheep be diseased, and the Beasts perish ; the Ships of the Sea shall have great misfortune ; much Amity and good Peace shall be among Kings and Princes, and the Clergy shall die sore that Year.

If it fall on *Wednesday*, then shall the Winter be very sharp, hard, and after warm ; the Lent

strong, with naughty weather ; the Summer and Harvest very good weather ; and this year shall be plenty of Hay, Wine and Corn, which shall be very good ; the Honey dear, Fruits scant and very good : Builders and Merchant-men suffer great Labours ; and young People, Children, and also Cattle die in great store.

If it fall on *Thursday*, the Winter shall be very good, with Rain ; the *Lent* windy, a very good Summer, and a misty Harvest, with Rain and Cold ; and there shall be much Corn, Fruit, and all things shall abound on Earth, and Wine, with Oil, and Tallow, shall be plenty, but yet very little Honey. Many great Men shall die, with other People ; and there shall be good Peace and great Honour to all Kings and Governours.

If it fall on *Friday*, the Winter shall be stedfast and continue his course ; the *Lent* very good but the Summer stedfast, and the Harvest indifferent, and there shall be plenty of Wines and Corn. Hay shall be very good, but the Sheep and Swarm of Bees shall die sore, the People shall suffer great pains in their Eyes ; Oil shall be very dear that year, and of Fruits there shall be plenty, but Children shall have much Sicknes.

If it be on *Saturday*, then shall the Winter be misty, with great cold and much snow, and all troublesome, unstedfast, with great Winds ; the *Lent* shall be evil and windy, the Summer good and dry Harvest ; there shall be little Corn, and dear, and scarcity of Fruit ; Pastures for Beasts shall be very good, but the Ships on the Sea, and

other Waters, shall have great misfortune : great hurt shall be done to many Houses, and there shall be War in many Countries with Sickness, and many old People die : Many Trees shall wither ; and the Bees die also that Year.

3. *Of the Practice of the Husbandman.*

THE Husbandman's Practice standeth after this manner :

They begin to mark first on *Christmas-Day*, and so forth ; they mark also the other Twelve days even from the first day, and what weather there is on every one of the twelve days. And also the weather that shall be upon and in the Month that belongeth to the same day ; and therefore it is to be marked, that *Christmas-Day* betokeneth *January*, and *S. Stephen's day* betokeneth *February*, and *S. John's day* betokeneth *March*, and so forth, proceeding unto the last.

4. *The Disposition of the Twelve Days, known by the shining of the Sun.*

ON *Christmas-Day*, if the Sun do shine the whole day, it betokeneth a peaceable year. If the Sun shine the second day, Gold shall be hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make War, and great Errors shall be among Church-men.

If the Sun do shine on the fourth day, then must the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then both the Winter Fruits and Herbs, and Fruits of Gardens prosper well.

If the Sun do shine on the sixth Day, there shall be great plenty of the Fruits of the Gardens, with all other Fruits also.

But if the Sun doth shine on the seventh Day, then betokeneth hunger and scarcenes, both of Man's Food, and also of Beasts; for Victuals shall be dear, with Wine and Corn.

If the Sun doth shine on the eighth Day, it shall be good for Fishers that Year, and fortunate.

If the Sun doth shine on the ninth Day, it shall be prosperous and happy for Sheep that Year.

If it shine the tenth Day, then shall there be much evil Weather that Year.

If it shines the eleventh day, there shall be much misty weather that year, and also commonly death.

If it shine the twelfth Day, then followed that Year much War, Debate and Strife.

If the wind blow the *Christmas-Day* at Night, that betokeneth Death to a great Man in the Land.

The second Night, if the wind be still and laid, then the third Night dieth the greatest Lord in that Land.

If the wind blow the fourth Night, there shall be Dearth in the Land.

If it blow the fifth Night, there shall be Death among them that are Learned.

The sixth Night, wind bringeth plenty Wine, Corn, and Oil.

The seventh Night, wind bringeth neither hurt nor good.

The eighth Night, wind causeth much Death among old and young People.

The ninth Night, Wind betokeneth much Sickness and Death among the People.

The tenth Night, the Cattle fall to the ground and die.

The eleventh Night, much Fish shall die.

The twelfth Night, it betokeneth much War and Debate in the Land.

5. *From the Time of Christmas unto the Twelfth-Day.*

THE Husbandman understandeth all this:

When on *Christmas-Eve* at Midnight, the Wind waxeth still, it betokeneth a fruitful Year; when on the Twelfth Day afore Day, it is somewhat windy, that betokeneth great plenty of Oil.

When the Sun on the Twelfth Day in the Morning doth shine, that betokeneth foul Weather: In the beginning it is never stedfast Weather, for the Months go all one through another the same day. If it be fair Weather that Day, it is happy and fortunate. The sixth Day after the first Day, is the last Day, so that the first is last, and that in the six Days every Day leaveth behind him two Months.

Also that the second Day leaveth *February* afore Noon, and *January* at the Afternoon, and so forth do all the other Days.

*January.*

If it be on *New-Years Day* that the Clouds in the Morning be red, it shall be an angry Year, with much War and great Tempests. If the Sun doth shine on the 22d. Day of *January*, there shall be much Wind. If the Sun doth shine on S. *Paul's*

day, the twenty fifth day of *January*, it shall be a fruitful year, and if it do rain or snow, it shall be between both: If it be very misty, it betokeneth great Death: If thou hear it thunder that day, it betokeneth great Winds, and great Death, and most especially among Rich Men that Year.

*February.*

On *Shrove-Tuesday*, whosoever doth plant or sow, it shall remain always green.

*Item*, How much the Sun did shine that day, so much he shall shine every day in *Lent*. And always the next *New-Moon* that falleth after *Candlemas* day, and after that the next *Tuesday* shall be always *Shrove-Tuesday*.

And when the Sun ariseth and shineth early, then prospereth well all manner of Fruit: If you hear it thunder, it betokeneth great Wind and much Fruit.

S. *Beda* saith, There be three days and three nights, that if a Child be born therein, the Body abideth whole, and shall not consume away until the day of *Judgment*; that is, in the last day of *January*, and the Secrets thereof be full wondrous. And if a Tree be hewed on the same day it shall never fail.

*March.*

The more Mists that there be in *March*, the more good doth it, and as many days as be in *March*, so many hoar Frosts shall you have after *Easter*, and so many Mists in *August*. All manner of Trees that shall be cut down unto the two last Holy-days in *March*, shall never fail. *Item*, If on *Palm-Sunday* be no fair Weather, that betokeneth ye

goodness: If it doth thunder that day, then it signifieth a merry year, and death of great Men.

#### April.

If it rain never so little on *Ascension-Day*, it bēokeneth dearth of all manner of Food for Cattle: But when it is fair weather, it is prosperous, and there shall be plenty of Tallow, and much Wool.

#### May.

If the Sun doth shine on the 25th day of *May*, wine shall prosper well; but if it doth rain, it doth much hurt. *Item*, If it rain on *Whitsunday*, it is not good. *Item*, In the last of *May*, the Oak-trees begin to bear Blossoms; if they blossom, then you shall have a good year of Tallow, and plenty of Fruit.

#### June.

If it rain never so little on *Midsummer-day*, that is, the 24th day of *June*, then do not hazel-nuts prosper: If the holy Sacrament day of our Lord be fair, then it is good, and cause Fruit plenty, and the Lambs to die.

#### July.

If it rain on the second of *July*, such weather shall be forty days after, day by day; yet some imputed it to *Switbin* the 15th.

#### August.

If the Sun do shine on the 15th day of *August*, then that is a good token, and especially for wind.

#### September.

If thou wilt see and know how it will go that year, then take heed of the Oak-Apples about

S. Mi-

S. Michael's Day, for by them you shall know how that Year shall be: If the Apples of the Oak trees when they be cut be within full of Spiders then followeth a naughty Year; if the Apples have within them Flies, that betokens a meety good Year; if they have Maggots in them, then followeth a good Year; if there be nothing in them then followeth a great Dearth; if the Apples be many, and early ripe, so shall it be an early Winter, and very much Snow shall be afore Christmas and after that it shall be cold; if the inner part or Kernel be fair and clear, then shall the Summer be fair, and Corn good also; but if they be very moist, then shall the Summer also be moist if they be lean, then shall there be a hot and dry Summer. If it thunder in this Month, it presageth plenty of Wine and Corn that Year.

#### October.

When the Leaves will not fall from the Trees then followeth after a cold Winter, or else a great number of Catterpillars on the Trees.

#### November.

Whether the Winter be cold or warm, go on *Alballow's-Day* to a Beech Tree, and cut a Chip thereof, and if it be dry, then shall the Winter be warm. If thou wilt try on S. *Andrew's* Even whether it shall be a moist or dry Year that followeth, you shall know by a Glass full of Water. If the Year shall be moist, and much Rain shall fall, then shall the Water in the Glass run over and if there shall follow a dry Year, then shall not the Water arise to the brim thereof.

When

When there followeth a foggy Night, a good Year after ensueth; that is, when it cometh on the *Thursday* Night, or on a *Flesh day at Night*, and on the *Friday* or *Saturday*, wherein some Men will eat no other Meat but *Flesh*; if there be hundred, that betokeneth plenty of *Fruit*.

*December.*

When *Christmas-Day* cometh while the Moon waxeth, it shall be a very good Year, and the nearer it cometh to the *New Moon*, the better shall that Year be. If it cometh when the Moon decreaseth, it shall be a hard Year, and the nearer the latter end thereof it cometh, the worse and harder shall the Year be; and if any Wood be cut off in the two last Days of *December*, and on the first Day of *January*, it shall not rot nor wither away, nor be full of Worms, but always wax harder, and in his age as hard as a stone.

6. *How thou may'st rule thy Beasts that Year.*

Item, Put out of thy Stable all thy Beasts, or what other Cattle thou hast, the three Nights following hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a Beast no Meat those Nights in those places, but bestow them in some other Room, and there give them Meat, for that is good: and these be the three Nights, *Christmas-Even at Night*, *New-years-Even*, and *Twelfth Even at Night*.

7. *An old Rule of the Husbandman.*

Item, When it is fair Three Sundays after *S. James* his Day, it betokeneth that Corn shall be very good; but if it rain, then the Corn wither-

withereth: S. James's day before noon betokeneth the Winter-time before *Christmas*, and after noon, it betokeneth the time after *Christmas*. If it be so that the Sun do shine on S. James's day, it is a token of cold weather; but if it rain thereon, it is a token of warm and moist weather: but if it be between both, that is a token of neither too warm, nor yet too cold.

### 8. How the Weather should be the Twelve Monthes.

If a Man desire to know what fair weather shall be in every Month, or what rain, then must he mark in what hour the new Moon is in, and under what Sign, and what Planet ruleth the same hour, so shall the same Month be hot and dry, cold and moist, after the judgment and manner of the four times in the year.

Item, When the Moon is new changed, what weather shall be that Month, shall be found out after this manner: If the Moon shine fair and clear, and so followeth wind, shineth the Moon pale, so shall it rain: if it raineth the next Month after the new Moon, then shall it rain forth the whole Month.

#### *The Saying of Sylinus and Petrus.*

If the Sun have in the morning under him troublesome Clouds, then shall ye have rain, and much tempest of Weather; if the Clouds be troubled in the Morning early, and black, then shall there blow a strong North-wind.

If the Sun and Element be red in the morning it betokeneth rainy weather. If it be red in

the evening, it is a token the next day shall be fair weather.

10. *The Circles about the Sun, Moon, and other Stars.*

*Uindo Bonatus* speaketh on this wise: We shall mark the Circles which be sometime about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, and quickly vanish'd, it betokeneth fair and clear weather following, and a good and clear air; and when there be many Circles, it betokeneth wind; if they be of colour red, and clear in many parts, then it betokeneth trouble in the air.

And if they be gray, dark, and of earthly colour, then it betokeneth trouble in the air, thro' cold and wind, and it bringeth in the winter-time Snow, and in summer-time Rain.

When they be black, it betokeneth in the winter wind and snow, in Summer rain; and when they be many, then do the same the more increase.

11. *The Colours and Lights of the other Stars.*

When the Stars give great light, it betokeneth wind from the same parts where those lights be seen.

When the Stars be misty and dark, as though they shined through a mist, and that all the same time there be no Clouds in the Element, it is a token of trouble in the air, and much rain or snow after the time of the year.

And when they be clear and red, they judge it to be windy.

Like-

Likewise, if thou seest the common Stars thick, dark, and of course sight, it betokeneth always change of Weather. If thou in clear Weather seest the Stars shoot, and fall down to the Earth, that is a token that there shall be shortly after Wind from those parts where the Stars do shoot, and the more they shoot, the stronger shall be the Wind: For when you see such things present, it betokeneth inordinate Wind; and when you see such like in every part of the Element, that is a token of great trouble in the Air in all parts, with Thunder and Lightning.

**12. How to know the Weather by the Rising and Going down of the Sun.**

When the Sun ariseth clear and fair, it is a token of a fair day.

When the Sun ariseth, and hath about him red Clouds, it is a token that it will rain that day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his arising, is then a token of Rain.

When the Kuglin is in the rising of the Sun, it betokeneth a sharp Wind, and in going down of the Sun, fair Weather.

When there be Clouds about the Sun when he ariseth, the less that the Sun doth shine, the more redder the Clouds.

When at the rising of the Sun there proceedeth a long shining, it betokeneth Rain.

When afore the rising, the Sun-shine doth appear, it betokeneth water and wind.

When the Sun in the rising is dark, or hid under a Cloud, it betokeneth Rain.

When the Sun is clear, and that it giveth Light from the middle part against the rising, about Midnight, then it betokeneth Rain and Wind.

When long shining Beams go before the Sun, it betokeneth a dead and strong Wind from those parts that the Beams do shine.

When by the Accident at Night there is a shining Circle, it betokeneth that Night boistrous and unruly Weather, and if there be a Mist, the stronger shall the Wind be: If the Mist fall from the Sun, it betokeneth Wind in the Region beyond where it falleth.

When the Sun ariseth black, or with Clouds under it, or that he hath on both parts Clouds, which some Men call the Sun, or Sun-beams, which proceed from the Sun; whether they be black of Colour or no, it betokeneth a Winter Air, or Rain.

When the Circle that is round about the Sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth fail, or that the colour be stelled, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a more strong Wind to come from those parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before, and Evening the Element is red, it betokeneth the next day a fair Weather: And when the shining thereof in the rising or going down be not right, it betokeneth Rain.

## 13. Albertus of the Lightning.

If the Colour of Lightning be red and clear, the flames white and red, or the colour of Snow, that betokeneth all things fruitful, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered; the third goeth through and setteth forth.

## 14. Of the Rainbow, from whence he is, and what it signifieth.

When the Rainbow is clear, then shall it not be long clear after, which betokeneth a winter air, or rain.

*Item*, When thou seest in the morning a Rainbow, it betokeneth rain the same day, and there shall be a great boisterous storm.

*Item*, When the Rainbow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be against it a strong dew.

*Item*, When there doth a Rainbow appear about noon, it betokeneth much water.

*Item*, When the Rainbow doth appear about the going down of the Sun, then doth it, for the most part, thunder and rain.

*Item*, When it appeareth in the Orient, then followeth fair Weather.

*Item*, When the Rainbow appeareth in boisterous weather in the North, it betokeneth fair weather and clear; and contrarywise, when he appeareth and is seen with a clear Summer, whether in the west, or noon, it followeth rain.

*Haly saith*, When the Rainbow appeareth in

Fair and clear Weather, it betokeneth encrease of  
Raw Weather, and in the Winter it betokeneth  
less.

15. *Of Thunder and Lightning.*

When in the time of Winter the Sun is in  
*Capricornus* and *Aquarius*, especially from *Lucy*, un-  
til the tenth of *January*, if the Thunder be heard,  
then shall it be from the beginning of the Light-  
ning throughout the whole Year, more windy  
than any other Year is. When in Summer it  
thundreth more than it lightneth, it is a sign of  
Wind that shall come from the same place whence  
the Thunder cometh: but if there be seen more  
Lightning than is heard of Thunder, then shall  
the Wind come from the place where the Light-  
ning is seen.

If it Thunder less than Lighten, that is a token  
of Rain, with fair and clear Weather, and shall  
both thunder and lighten, or else thunder and  
lighten out all Four of the Quarters; but mark,  
if it come only from the East part, there shall be  
next Day Rain from the North, and Wind.

When it thundreth early, it betokeneth both  
Wind and Rain to come from the Day.

16. *To know the Weather by the Four Quarters of the  
Year, as sheweth Leithenbergher.*

What Weather there shall be on the Day that  
the Sun enters into *Aries*, and in the next Day  
after their Operation, shall be for the most part  
in the Harvest, in *September*, *October*, and *No-  
vember*.

Item, *Aries* worketh the one day when the Sun goeth in *Leo*, and the next day before and after and so shall be the Winter especially *December*, *January*, and *February*; for the Winter giveth him wholly, and leaveth on the North, that is to say, from the midnight, which is the *Orient* East and that time shall be dry, and then shall be great Frost and Cold.

But if it come in South *Austra*, which is of the mid-day, either West *Occident*, then that time shall be moist and but little Ice. If the Weather be dry after the moistness, so shall the Winter be unstable.

On that Day that the Sun goeth into *Libra* mark the Weather the next day afore it, and the next day after it, and when the Weather is given to lightning more in *March*, *April*, and *May* then mark that also. For as the Weather is in those days that come next after, and afore, when the Sun entereth into *Aquarius*, so shall it be in the most part of the Summer, *June*, *July*, and *August*.

In them many wise Men do conclude how the Weather shall be all the time that the Sun is from *Libra* to *Scorpio*, even to the twentieth Degree that is, that from the fourteenth of *September* unto *Alballow's day*, and commonly it shall be like wise in the year following. And this time is reckoned among the twelve Months; so that four days are reckoned for a Month, and every day betokeneth a Quarter of a Moon, which is seven days, and *November* is reckoned for the fifth month.

27. How to know the Weather out of the New  
and Full Moon.

On the third Day before the new and full Moon, mark well the Moon, where there goeth or proceedeth from her a clear Light shining, it betokeneth fair Weather, and also windy, and if the Moon be black or dark, it is a token of cold Air and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright, it betokeneth a fair and clear air; and if there be two or three rings about the Moon, it betokeneth a cold Winter Air.

When there is a Darkness about it, it is a token of winterly Air, which cometh through strong Winds; and if there be black about it, then it is a token of such like Weather also.

When the Moon ariseth and shineth fair, it betokeneth fair Weather; red, wind; black, rain.

Likewise as the Weather is on the third day after the new and full Moon, so shall the Weather be ten days after most commonly.

A sudden and hasty Rain cometh always from the Wind that went before.

The greatest Winds be commonly in Harvest; the sudden coming of cold and heat, cometh of the Wind, and of the Rain.

There goeth commonly before Thunder great Winds.

When the Wind goeth from the Occident, then it is commonly rainy Weather.

From the East is fair Weather.

From Midnight, it is cold and hard Weather.

From Noon, hurtful and unhealthful Weather.

If it do hail in the midst of Summer, it is a token of great cold in the higher Region of the Air; when the lower part is that that causeth Hail to come from above.

18. Of the Eclipses of the Moon, the Cause of, and how, and when they happen.

YOU are to note, That an Eclipse of the Moon is nothing else but the Interposition of the Earth between the Bodies of the Sun and Moon, they being diametrically opposite; as if a Line drawn from the Centre of the Sun, to the Centre of the Moon, should pass directly through the Centre of the Earth: Which only happeneth at the Time of Opposition or Full Moon, and not a very Full Moon neither; but only when they meet in the Head or Tail of the Dragon, which is only the Infection of Two Circles, viz. the Ecliptick and the Different, which is the Circle that carries the Moon about. And you are likewise to note, That an Eclipse of the Moon appeareth to all those above, in whose Horizon the Moon is at the Time of the Opposition; though it be otherwise with the Eclipse of the Sun: for a Solar Eclipse is to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizon, &c.

To find when the Moon shall be Eclipsed, and when not, by her Distance from either of the Two Sections, called the Head and Tail of the Dragon.

If the Moon at the time of her true Opposition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes and 20 seconds, then must the Moon suffer an Eclipse.

But if her Distance (as before) be more than 13 degrees, 5 minutes, 23 seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her Distance be more than 10 degrees, 21 minutes, 20 seconds, and less than 13 degrees, 5 minutes, 23 seconds, then she may happen to be Eclipsed, but not necessarily.

20. *To find when the Sun shall be Eclipsed, and when not.*

If the apparent Latitude of the Moon at the time of the visible Conjunction be less than 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 minutes, 51 seconds, there cannot be an Eclipse.

Therefore if the apparent Latitude be more than 30 minutes, 40 seconds, and less than 34 minutes, 51 seconds, there may be an Eclipse.

21. *How to behold an Eclipse of the Sun, without hurt to the Eyes.*

TAKE a Burning-glass, such as Men use to light Tobaco with in the Sun, or a Spectacle glass, that is thick in the middle, such as are for the eldest sight; and hold this Glass in the Sun,

as if you would burn through it a Paste-board, or white Paper Book, or such like, and draw the Glass from the Board or Book, twice as far as you do to burn with it; so by direct holding it nearer or farther, as you shall see best, you may behold upon your Board, Paper or Book, the round Body of the Sun, and how the Moon passeth between the Glass and the Sun during the whole Time of the Eclipse.

Thus thou mayest practice before the time of an Eclipse, wherein thou shalt discern any Cloud passing under the Sun; or by another putting or holding a Bullet on his Fingers end betwixt the Sun and the Glass, at such time (the Sun shining) as thou holdest the Glass, as before thou art taught.

*The Mind of the Fathers, of the Nature of Fire.*

When the fire sparkles, it betokeneth rain.

When the fire giveth much Flame, or else when a Man taketh an Hasten, and lifteth it up by the Coals, and if the Coals do hang thereon, that betokeneth Wind and Rain.

When the Cold in Winter ceaseth,  
And when a Man Snow findeth;  
If there be dark Clouds thereby,  
Then look for Rain verily:

If the Frog in the Morning do cry,  
Betokeneth Rain great plenty.

23. *A brief Discourse of the Natural Causes of watry Meteors, as Snow, Hail, Rain, &c.*

You must first understand, That all watry Meteors

or Meteors, as Rain, Snow or such-like, is but a  
the noist Vapour drawn up by the virtue of the Sun,  
you and the rest of the Planets into the middle Region  
of the Air, where being congealed or dissolved,  
old falleth upon the Earth; as Hail or Rain.

#### 24. *Of the Rainbow.*

Pliny saith, the Rainbow is made by the Sun-  
beamſ striking upon a hollow Cloud, when their  
edge is repelled and beaten back against the Sun,  
and thus ariseth variety of Colours by the mix-  
ture of Clouds, Air, and fiery Light together:  
But (as he saith) it portendeth neither fair nor  
foul Weather.

#### 25. *Of Rain.*

Of these kind of Meteors you may read Arist.  
Libro primo, *Meteor Logicorum*, Cap. 1, & 2. But  
briefly, Rain is vapour, and earthly Humour rai-  
sed from the Earth and Water into the middle  
Region of the Air, where, by the Extremity of  
the cold it is thickned into the Body of a Cloud, and  
after being dissolved, falleth upon the Earth.

#### 26. *Of Hail.*

Hail engendred of Rain, congealed into Ice,  
freezing the Drops presently after the dissolving  
of the Cloud, whereby we have great irregular  
Stones fall on the Earth. I have seen them in that  
Fashion 1610, contain 4 Inches about, for the  
bigger it cometh, and the longer it tarrieth in the  
Air, the rounder it is, and the lesser.

#### 27. *Of Snow.*

Snow is of the same Humour that Hail is, but  
not groweth together so hard. Pliny saith, Hail

sooner melteth than Snow, and the hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

When in the day-time through the faint heat of the Sun, there is a cold and moist Vapour drawn up a little from the Earth, presently at night it descendeth again upon the Earth, and is called Dew, and in the Spring or Harvest, it is a Sign of fair Weather: But if by means of cold it be congealed, it is called Frost, and therefore Dewes come not so often in hot Seasons, neither when Winds be up, but after a calm and clear Night. Frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like Quantity of Water in proportion is not found.

29. Of Wind.

Wind is nothing but many Exhalations drawn from the earth, and inforced laterally above the sun.

30. Of sudden Blasts.

A windy Exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of Clouds, newly overcast; coming at some time with such a Violence, as it bursts and cleaves a dry Cloud in sunder, and makes a Storm; of the Greeks called *Ecnebias*: but when this Cleft is not great, but that the Winds be forced to turn round, and roll his descent without Lightning, there is made a Whirl-puff, or Gust, called *Typhon*: that is to say, the Storm *Ecnebias* sent forth a windy violence, and this wind doth bear many things away with it, changing from place to place; but if the hole in the Cloud were great, it

called *Turbo*, casting down and overthrowing  
that is next it; *Pliny* saith, *Ecnebias* com-  
h with Snow, nor no *Typhon* from the South:  
ome say, *Vinegar* thrown into this wind, breaks  
e Gust.

31. Of Earthquakes.

Plenty of winds gotten into the bowels, holes,  
nd corners of the Earth, bursting out of the  
arth, and the earth closing again, causeth the  
aking, or Earthquake, and is a token of en-  
ing War.

32. Of Earthquakes.

When waters in Wells or Pits be troubled,  
nd have a bad savour, the long absence of the  
Winds, strange Noises, the Obscurity or Dark-  
ess of the Sun with Clouds, and strangely co-  
ured, &c.

33. Of Thunder and Lightning.

When an exhalation, hot and dry, mixt with  
moisture is carried up into the middle Region,  
nd there is in the body of a Cloud: Now these two  
contraries being thus shut or pent in one room toge-  
her, they fall at variance, whereby the water and  
re agree not, until they have broken the Prison  
herein they were pent, so that fire and water fly  
ut of the Cloud, the breaking whereof maketh  
noise like the renting of Cloth which we call  
Thunder, and the fire Lightning, first seen, in re-  
pect the sight is before the hearing; and of Light-  
ing there may be many sorts.

That which is dry burneth not at all, dissipat-  
ing and dispersing: that which is moist burns  
eth

eth not likewise, but blast; and altereth the colour; but that which is clear, is of a strange operation, it draweth Vessels dry without hurt to the Vessel; it melteth Metal in Bags or Purses, and hurteth not the Bag or Purse, nor Wax that sealeth the Bag hurt; it breaketh the Bones and hurteth not the Flesh, and killeth the Child in the Womb not hurting the Mother. *Pliny* saith, *Scythia*, by reason of Cold, and *Egypt*, by reason of Heat have seldom Lightning.

34. *What Things be not hurt by Lightning.*

It hurteth not the Laurel-tree, it entreth not past five Foot into the Earth; such that are shadowed with Skins of Seals or Sea-Calves, are free, the Eagle is free, &c. Many other wondrous and strange kind of Meteors be there in the Heavens, oftentimes seen, as Comets, Burning Dragons, &c. but this Volume will not contain a ample Discourse thereof.

35. *Here followeth divers and sundry Rules of excellent Use, and right necessary to be known of the Husbandman, and not only of him, but of all other Persons of what Quality soever.*

**A**ND first I will begin to shew what Rules of Husbandry are to be observ'd in each month and also, Observations for taking of Physick, and keeping of a good wholesome Diet, and moderate Recreation.

36. *Rules of Husbandry in January.*

This is the Season for good Husbands to lop and purge superfluous Branches from Fruit-tree

cover their Roots, set all kind of Quick-sets and  
fruit-trees in the new Moon, be sure the wind be  
not North nor East, and set the same sides to the  
South and West, which grew at the first: set Beans,  
Pea, and Parfnips; the Weather mild, and Moon  
increasing, dig Gardens, drench weak and sick  
Cattle; Kine with Verjuice, Horses with Water  
and ground Malt, sodden with a little Bran.

### *Observations for Physick and Diet in January.*

*The best Physick is warm Cloaths, good Fires, warm  
iet, and a merry honest Wife.*

### *Rules of Husbandry in February.*

This Month set, cut, and lay Quick sets, and  
oses, and all other Plants; set and plant Vines,  
lops, and all Fruits that grows on Bushes: Sow  
ease, Beans, and Onions, furnish your Gardens  
with Sallads and Pot-herbs, for Summer; Prune  
and trim all sorts of Fruit-trees from Moss, Can-  
cer, and superfluous Branches; remove Grafts  
or young Trees, in the last Quarter, the Moon  
being in Aries, Libra, or Scorpio.

### *Observations for Physick and Diet in February.*

*If necessity urge, you may let Blood; but be sparing  
of Physick, and be sure when a warm Day comes,  
to prevent taking of Cold through carelessness; for the  
warm Air in this Month is not lasting, but oft deludes  
us to our Prejudice.*

### *Rules of Husbandry in March.*

Now regarding the wind and weather, graft,  
Quick sets, cover the Roots of Fruit-trees  
(opened in December and January) with fat Earth,  
sow

sow Oats, Barley, Parsnips, Onions, Carrots, Melons, Cucumbers, and all kind of Pot-herbs, slip Artichoaks and Sage, and so all manner of Garden seeds.

*Observations for Physick and Diet in March.*

Now advise with the honest and able Astrological Physician: 'tis good to Purge and let Blood.

*Rules of Husbandry in April.*

This Month sow Hemp and Flax, pull Hop-set and sow all kind of Herbs, restore the libertie of the laborious Bee, by opening her Hive: Bar Trees for Tanners, and let good Housewives mind their Gardens, and begin to think of the Dairies.

*In Gardening never this Rule forget,  
To Sow dry, and Set wet.*

*Observations of Physick and Diet in April.*

*The Use of Physick becomes now seasonable, as all Purging and Blood-letting: 'tis good to abstain from Wine, for many Diseases will be taken thereby, to the Ruin of many.*

*Rules of Husbandry in May.*

This Month commands the provident Housewife and the prudent Artist, to set their Stills to work. In the beginning of the Month sow and set those tender Summer-herbs, that would not endure the former cold, weed your Hop-gardens, cut off superfluous Branches, mow Trees and Gardens, and weed Corn.

*Observations for Physick and Diet in May.*

Now every Garden and Hedge affords thee Food and Physick, rise early, walk in the Fields

running

running Streams, the North and West sides. Sage and sweet Butter an excellent Breakfast; clarified Honey with Sage, Scurvy-grass-Ale, and Worm-wood Beer, are wholesome Drinks.

### Rules of Husbandry in June.

At the Full of the Moon this Month or next, gather your Herbs to keep dry for the whole year; Rosemary and Gilliflowers, sow Lettice and Radish three or four Days after the Full, and they will not run to Seed; shear your Sheep, the Moon encreasing.

### Observations for Physick and Diet in June.

Let honest, moderate Labour and Exercise, procure your Sweat; thin and light Diet, and chaste Thoughts tend to Health; lie not unadvisedly on the Ground, over-hastily drink.

### Rules of Husbandry in July.

Get Rue, Wormwood, and Gall, to strow on your Floors, to destroy Fleas; at the Full Moon, gather Flowers and Seeds; dry your Flowers rather in the Shade, than in the Sun, which too much exaketh their Virtue; but to avoid corruption, let the Sun's heat a little visit them.

### Observations for Physick and Diet in July.

Beware of violent Heat, and sudden Cold, which are the great Distempers of this Month, and procure pestilential Diseases; forbear superfluous drinking, but eat heartily.

### Rules of Husbandry in August.

Now with Thankfulness reap your desired Harvest: Sow Winter-herbs in the New of the Moon; esteem fair Weather as precious, and mispend

spend it not. Gather Garden Seeds near the full, use moderate Diet, forbear to sleep presently after meat: take heed of sudden cold after heat.

*Observations in Physick and Diet, in August.*

*Beware of Physick and Blood-letting in the Dog-days, if the Air be hot, otherwise, if occasion require, may safely make use thereof.*

*Rules of Husbandry in September.*

The beginning of this Month, and end of former, gather Hops, their Complexion being brown, and the Weather fair, and no Dew on ground; kill Bees, make Verjuice, remove and all Slips of Flowers between the two Lady-days, remove Trees from September till February, especially in the new of the Moon, the Weather warm and the Wind South or West; cut Quick-sets, gather ripe Fruit, sow Wheat and Rye, winter Peas, Snips and Carrets, and set Roses, Strawberries and Barberries.

*Observations for Physick and Diet in September.*

Now as the Year declines, provide your Winter Garments, hang them on loosely, to prevent that you may after repent of; good for Physick and Pbleotomy.

*Rules of Husbandry in October.*

Sow Wheat and Rye, remove your Plants and Trees about the new Moon; observe this a seasonable Secret, That in setting, you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the Cold kills it: Gather your remaining winter

fruit, set all kind of Nuts and Acorns, and cut  
afte-rose-trees but once in two years, if you intend  
to have store of Roses.

*Observations of Physick and Diet in October.*

The Garments you last Month hung on your Backs  
left, now button them close in good earnest; cloath  
you now for prevention, for the cold comes insensibly,  
and Fogs oft-times beget a whole Winters cold. Con-  
sult with your Taylors as well as Physicians.

*Rules of Husbandry in November.*

Set Crab-tree Stocks to graft on, in the old of  
the Moon set Pease and Beans, and sow Parsnips  
and Carrets, trench Gardens with dung, uncover  
the Roots of your Apple-trees, and so let them  
remain till March, kill Swine in or near the Fall  
of the Moon, and the Flesh will the better prove  
by boiling.

*Observations for Physick and Diet in November.*

The best Physick this Month is good Exercise,  
Warmth, and wholesome Meat and Drink.

*Rules for Husbandry in December.*

In the last Quarter of the Moon this Month  
and the next, are the best times to fell Timber:  
Let Fowlers mind their Game; cover all your  
Plants with rotten Horse dung; look well to thy Cattle,  
especially Horses. Let a warm Fire, and a Cup of  
Nectar be thy Bath, the Kitchin thy Apothecary's  
shop, hot Meats and Broths thy Physick, and  
a well spread Table the proof of thy Charity to thy  
poor

poor Neighbours, to whom this Advice is feasible.

*Being poor thy self, and cannot feast at all,  
Thank God for such as thee to feasting call.*

Observations for Physick and Diet in December.  
The best Physick is, as before, a merry honest Heart, and the Exercise of Chariry among the poor Neighbours.

37. Here followeth other brief Rules of Physick and Husbandry.

#### Physical Observations.

Good to let the Sanguine blood when the Moon is in *Pisces*. To let the Cholerick blood when the Moon hath her course in *Cancer* or *Pisces*. To let the Melancholly Blood when the Moon is in *Libra*, *Aquarius* or *Pisces*. To let the Phlegmatic Blood when the Moon is in *Sagittarius* or *Aquarius*. To prepare Humours, the Moon in *Gemini*, *Libra*, or *Aquarius*.

#### Good to Purge.

With Electuaries, the Moon in *Cancer*.

With Pills, the Moon in *Pisces*.

With Potions, the Moon in *Virgo*.

Good to take Vomits the Moon being in *Taurus*, *Virgo*, or the latter part of *Sagittarius*.

To purge the Head by Sneezing, the Moon being in *Cancer*, *Leo*, or *Virgo*.

To take Glysters, the Moon being in *Aries*, *Cancer* or *Virgo*.

To stop Fluxes and Rheums, the Moon being in *Taurus*, *Virgo*, or *Capricorn*.

To Bathe when the Moon is in *Cancer, Libra, Aquarius or Pisces.*

To cut the Hair of the Head or Beard, when the Moon is in *Libra, Sagittarius, Aquarius or Pisces.*

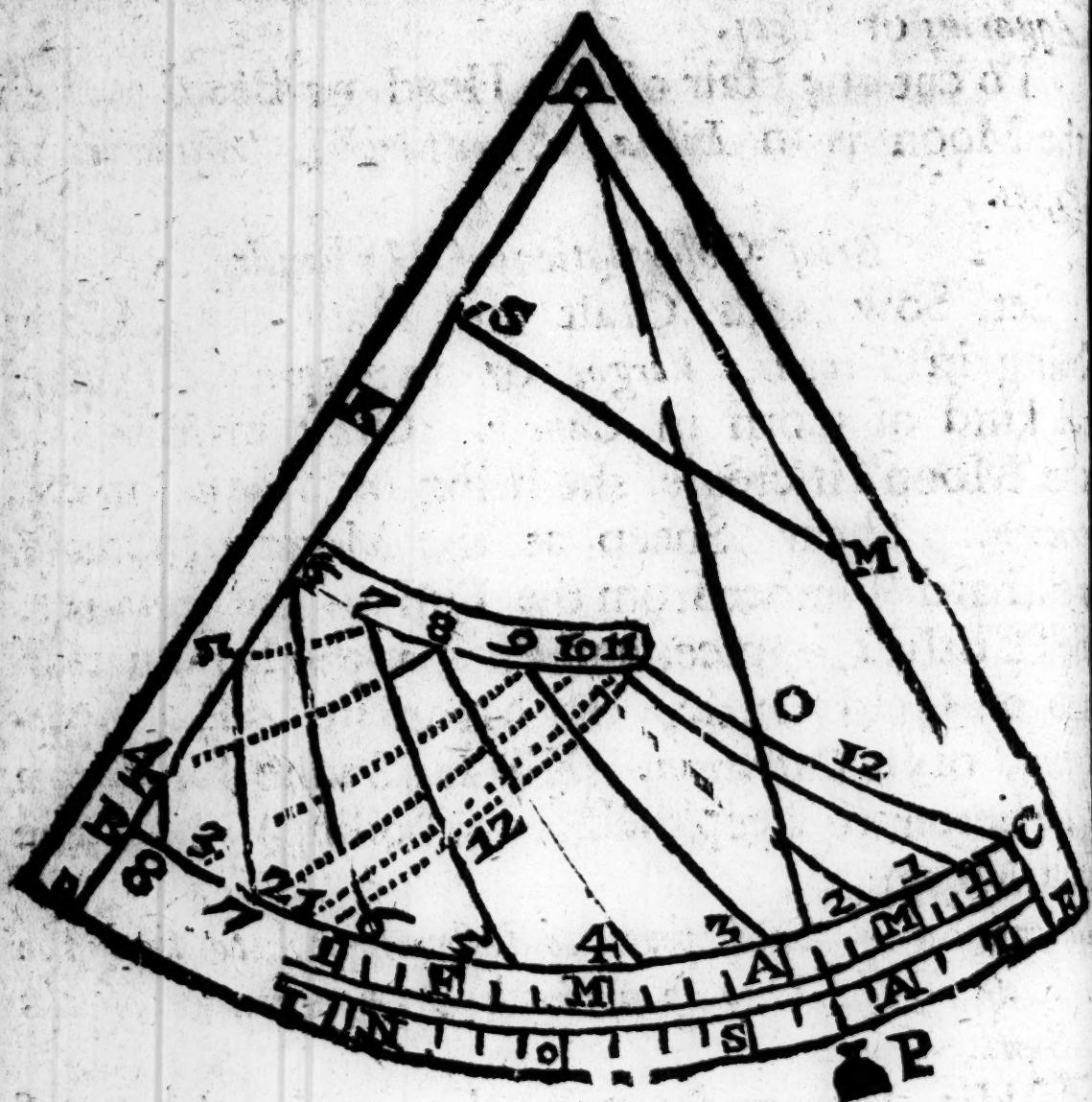
*Brief Observations of Husbandry.*

Set, Sow Seeds, Graft and Plant, the Moon being in *Taurus, Virgo, or in Capricorn.* And all kind of Corn in *Cancer.* Graft in *March* at the Moon's increase, she being in *Taurus or Capricorn.* Shear Sheep at the Moon's increase. Fell hard Timber from the Full to the Change. Fell Frith, Coppice, and Fuel, at the first quarter. Lib or Geld Cattle, the Moon in *Aries, Sagittarius, or in Capricorn.* Kill fat Swine for Bacon (the better to keep their fat in boiling) about the Full Moon.

*The use of a small portable Instrument, to find the Hour of the Day upon the least Appearance of the Sun.*

This Instrument may be made either of Wood, Brass, Silver, or for a shift, this Paper it self, being pasted upon a fine piece of Board that will not warp, may supply the want of a better: In the Center of this Instrument (which is noted with the Letter *A*) there is fixed a piece of fine Silk, having a small Plummet of Lead at the end thereof, noted with the Letter *B*, and upon this String let there be a Bead or small Pins head, which may be flipped up and down the String, as occasion shall require; this small Bread, or Pins-head, is noted with the Letter *C*

Letter



Letter O. Likewise upon the Edge of the Instrument, noted with *A B* you must have a small piece of Wier (or a piece of small Pin) about a quarter of an Inch in length, which must stick upright upon the Edge of the Instrument, this small piece of Wier is noted with the Letter S: Or if you will, you may have a small hole made in the Line *A B*, into which you may stick a Pin when you would know the hour of the Day, which will be sufficient. Lastly, between the Lines *B C* and

and *D E*, are noted certain small Divisions, which are the days of the twelve months of the year, noted with the first Letter of every Month, as *F* for *January*, *F* for *February*, *M* for *March*, *A* for *April*, *M* for *May*, *J* for *June*, *J* for *July*, *A* for *August*, *S* for *September*, *O* for *October*, *N* for *November*, *D* for *December*.

Now the hour lines offer themselves to every ones eye, having the numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, set at each end of them.

Having thus described the several parts of the instrument, I will now shew the use thereof which is very easie: For first (the Thread being fixed fast at the Center, at *A*) you must lay the String upon the day of the Month (as in the Figure the String lieth upon the 10th day of *April*) then staying it there, move the Bead up and down the String till it lie just upon the line of 12, you see in the figure at *O*, then is your Instrument fitted to find the hour any time that day, which you must do after this manner: Take the instrument in your hand, laying the Thumb of your right hand about *E*, and the Thumb of your left hand about *R*, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow of the short piece of Wire in *S*, strait along the line *S G*, neither above or below it, the String playing at free liberty by the side of the Instrument, then shall the Bead, lying upon the hour-line, give you the true hour the day, either before or after noon.

## Example.

If you would find the hour on the 5th of April, you must then lay the thread upon that day, and keeping it there, move the bead until it lie upon the line of 12, then holding the Instrument in your hand, and turning the left side of your body to the Sun, holding it up till the shadow of the small wier fall just upon the line S. M. and then (and then the thread and plummet having free liberty to move along the side of the Instrument) observe where the bead resteth, and there is the hour of the day, as if it fall upon the line noted with 9 or 3, then it is either 9 in the morning, or 3 in the afternoon. In the like manner, if it falls upon the line 10, or 2, it is either 10 in the morning, or 2 in the afternoon. Again, if it fall just between the line of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon; and which of these hours it is, may be easily distinguished.

Note, That from the Tenth day of March, to the Twelfth of September, you must make use of those hour-lines which are drawn with a full line thus  
 ————— But from the Twelfth of September, to the Tenth of March, you must make use of those hour-lines which are pricked thus..... Let this much suffice concerning the use of this Instrument.

U<sup>s</sup>us optimus Magister.

A T A B L

4 TABLE shewing the Interest of any Summ of Money, from 1 Pound to 1000 Pound, at 6 per Cent.

	1 month	2 month.	3 month.	4 month.
	lb. lb. s. d.	lb. s. d.	lb. s. d.	lb. s. d.
1000	5 00 00	10 00 0	15 00 0	20 0 0
500	2 10 00	5 00 0	7 10 0	10 00 0
400	2 00 00	4 00 0	6 00 0	8 00 0
300	1 10 00	3 00 0	4 10 0	6 00 0
200	1 00 00	2 00 0	3 00 0	4 00 0
100	1 00 00	1 00 0	1 10 0	2 00 0
90	0 9 00	0 18 0	1 07 0	1 16 0
80	0 8 0	0 10 0	1 04 0	1 12 0
70	0 7 00	0 10 0	1 01 0	1 8 0
60	0 6 00	0 12 0	0 18 0	1 4 0
50	0 5 00	0 10 0	0 15 0	1 00 0
40	0 4 00	0 08 0	0 12 0	0 16 0
30	0 3 00	0 06 0	0 09 0	0 12 0
20	0 2 00	0 04 0	0 06 0	0 8 0
10	0 1 00	0 02 0	0 03 0	0 4 0
9	0 0 10	0 01 9	0 02 8	0 3 7
8	0 0 09	0 01 7	0 02 4	0 3 2
7	0 0 08	0 01 4	0 02 1	0 2 9
6	0 0 07	0 01 2	0 01 9	0 2 4
5	0 0 06	0 01 0	0 01 6	0 2 0
4	0 0 05	0 00 9	0 01 2	0 1 7
3	0 0 04	0 00 7	0 00 1	0 1 3
2	0 0 03	0 00 5	0 00 7	0 00 9
1	0 0 02	0 00 2	0 00 3	0 00 4

*The Use of the Table of Interest.*

**T**HE first Column containeth any Number of Pounds, from 1 to 1000, against any of which Summs is set down the Interest thereof, for one, two, three or four Months according to the Titles.

*Example.*

Let it be required to find the Interest for 70 Pounds for four Months. Find 70 l. in the first Column, and right against it, in the Column of four Months, (which is the last) you shall find 1 l. 8 s. 0 d. and so much is the Interest of 70 l. in 4 Months.

Now if you would know what the Interest of the same Summ would be in 6 Months, look in the Table for the Interest thereof, in 2 Months is 0 l. 14 s. 0 d. which added to the Interest of four Months, namely, to 1 l. 8 s. 0 d. the Sum is 2 l. 2 s. 0 d. and so much is the Interest of 70 l. in 6 Months.

Also, If it be required to find the Interest of any Summ which is not in the first Column, as of 75 l. Let it be required to find the Interest of 75 l. for three Months. First, look the Interest of 75 l. for three Months, as before you shall find it to be 1 l. 1 s. 0 d. Likewise find the Interest of 5 l. for three Months, which is 0 l. 1 s. 6 d. this being added to the former, viz. to 1 l. 1 s. 6 d. maketh. 1 l. 2 s. 6 d. which is the Interest of 75 l. for three Months.

Four necessary Tables, showing the Value of the Purchase of House or Land by Lease, &c. Calculated after the Rates of 5 l. 6 l. 8 l. 10 l. in the Hundred.

5 per Cent

6 per Cent.

Time of the Purch. Years.	Value of the Purchase.	Time of the Purch. Years.	Value of the Purchase.
1 0	11	1 0	11
2 1	19	2 1	10
3 2	9	3 2	8
4 3	7	4 3	6
5 4	4	5 4	5
6 5	1	6 5	4
7 6	78	7 6	7
8 7	55	8 7	6
9 8	33	9 8	5
10 9	11	10 9	4
11 10	9	11 10	3
12 11	7	12 11	2
13 12	5	13 12	1
14 13	3	14 13	0
15 14	1	15 14	0
16 15	0	16 15	0
17 16	0	17 16	0
18 17	0	18 17	0
19 18	0	19 18	0
20 19	0	20 19	0
21 20	0	21 20	0
22 21	0	22 21	0
23 22	0	23 22	0
24 23	0	24 23	0
25 24	0	25 24	0
26 25	0	26 25	0
27 26	0	27 26	0
28 27	0	28 27	0
29 28	0	29 28	0
30 29	0	30 29	0
31 30	0	31 30	0
32 31	0	32 31	0
33 32	0	33 32	0
34 33	0	34 33	0
35 34	0	35 34	0
36 35	0	36 35	0
37 36	0	37 36	0
38 37	0	38 37	0
39 38	0	39 38	0
40 39	0	40 39	0
41 40	0	41 40	0
42 41	0	42 41	0
43 42	0	43 42	0
44 43	0	44 43	0
45 44	0	45 44	0
46 45	0	46 45	0
47 46	0	47 46	0
48 47	0	48 47	0
49 48	0	49 48	0
50 49	0	50 49	0
51 50	0	51 50	0
52 51	0	52 51	0
53 52	0	53 52	0
54 53	0	54 53	0
55 54	0	55 54	0
56 55	0	56 55	0
57 56	0	57 56	0
58 57	0	58 57	0
59 58	0	59 58	0
60 59	0	60 59	0
61 60	0	61 60	0
62 61	0	62 61	0
63 62	0	63 62	0
64 63	0	64 63	0
65 64	0	65 64	0
66 65	0	66 65	0
67 66	0	67 66	0
68 67	0	68 67	0
69 68	0	69 68	0
70 69	0	70 69	0
71 70	0	71 70	0
72 71	0	72 71	0
73 72	0	73 72	0
74 73	0	74 73	0
75 74	0	75 74	0
76 75	0	76 75	0
77 76	0	77 76	0
78 77	0	78 77	0
79 78	0	79 78	0
80 79	0	80 79	0
81 80	0	81 80	0
82 81	0	82 81	0
83 82	0	83 82	0
84 83	0	84 83	0
85 84	0	85 84	0
86 85	0	86 85	0
87 86	0	87 86	0
88 87	0	88 87	0
89 88	0	89 88	0
90 89	0	90 89	0
91 90	0	91 90	0
92 91	0	92 91	0
93 92	0	93 92	0
94 93	0	94 93	0
95 94	0	95 94	0
96 95	0	96 95	0
97 96	0	97 96	0
98 97	0	98 97	0
99 98	0	99 98	0
100 99	0	100 99	0
101 100	0	101 100	0
102 101	0	102 101	0
103 102	0	103 102	0
104 103	0	104 103	0
105 104	0	105 104	0
106 105	0	106 105	0
107 106	0	107 106	0
108 107	0	108 107	0
109 108	0	109 108	0
110 109	0	110 109	0
111 110	0	111 110	0
112 111	0	112 111	0
113 112	0	113 112	0
114 113	0	114 113	0
115 114	0	115 114	0
116 115	0	116 115	0
117 116	0	117 116	0
118 117	0	118 117	0
119 118	0	119 118	0
120 119	0	120 119	0
Fee Simp.	Fee Simp.	Fee Simp.	Fee Simp.

This Table is to be used in the Purchase of Land.

This Table sheweth the Purchase of Leases of Lands.

8 per Cent.		10 per Cent.	
Time of the Purch.	Years.	Time of the Purch.	Years.
Fee Simp.	12	Fee Simp.	11
8	12	8	11
7	12	7	11
6	12	6	10
5	11	5	10
4	11	4	10
3	11	3	9
2	10	2	9
1	9	1	9
	8		8
	7		7
	6		6
	5		5
	4		4
	3		3
	2		2
	1		1
	0		0

In This Table sheweth the Purchase of Leases of Houses or Land.

Value of the Purchase.

This Table sheweth the Purchase of Leases of Houses.

Fee Simp.

Value of the Purchase.

The

*The Use of the Four preceding Tables.*

These four Tables are all to be used the same way, their difference being only in the rate of the profit, which is fit should be more in Houses than in Lands, because Houses are subject to be void of Tenants, and many other Casualties of Fire and Ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, what Table is fittest in any kind of purchase: Not that any one is bound to make his Bargain just according to these Rates; but hereby any one may judge of his Purchase, and how what Profit he makes of his Money.

The Tables of themselves are so plain, that they need no explaining; I have herein altogether applied myself to the usual way of reckoning these Bargains to be worth so many Years purchase: Only the Year, for more exactness, is divided into Twelve Months, and not into Four Quarters.

*This Example will make all plain.*

If it is desired to know what the Lease of a house for One and twenty Years is worth in ready Money; to find out this, look in the last Table, which is calculated after the Rate of 10 per Cent. and is fittest for such kind of Bargains; and in this Table at 21 Years, you shall find the value of the lease to be worth 8 Years and 8 Months purchase.

So

So that let the yearly rent, or value of the house be what it will, the said Lease of 21 years is worth eight whole years rent, and almost three quarters of the said yearly rent, which you may easily reckon up; and so know the true value of the Purchase; and at this price you shall have 10 per Cent. profit for your Money.

I have made these Tables to shew the worth of long Leases also, because most Men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years to be worth 12 or 13 years Purchase; whereas you may see by this Table, that though the Lease of 21 years be worth 8 years and 1 month's Purchase, yet the Lease of 60 years is not worth full ten years Purchase; nay, the Lease of an hundred years, or the Fee Simple, cannot be worth above 12 years Purchase, allowing the same rate of 10 per Cent. for the Money.

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A brief Discourse of the Celestial Part of the World ; of the Distances, Magnitudes, Motions, and Situations of the Planets and fixed Stars.

Of the Heaven of the fixed Stars.

Although (by the Diurnal Motion of the *Primum Mobile*) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper Motion to themselves, which is contrary to the former ; this Motion is called *Natural*, because it is effected by the proper Motion of the Star or Planet in its own Orb, and the other Motion is called *Violent*, because it forceth a Motion contrary to what the thing it self in Nature would perform.

This Heaven of the fixed Stars is very slow in Motion, moving but one degree in 71 Years, and so is 35412 years moving through the whole Zodiac: It is adorned and beautified with divers glorious Bodies of several Magnitudes, of which the Ancients have six in number ; and that the multiplicity of these glorious Bodies might not confound the Beholders by their irregular Situation, the Ancients have contracted their number, by the uniting a certain number of them together into the form or fashion of some living Creature, or other Object, as the Swan, the Bear, the Ship, the Cross, &c. and these are called *Constellations*, of these Constellations,

ons, the Ancients observe only 48, though there be other found out of latter times, of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it self: each of these Constellations contain a certain number of these Stars, whose Magnitudes are very vast, in respect of this little Ball whereon we live: For a Star of the first Magnitude is greater than the Globe of the whole Earth 68 times, of which Magnitude there are 15 Stars. A Star of the second Magnitude is greater than the Globe of the whole Earth 28 times, of which Magnitude there are 45 Stars. A Star of the third Magnitude is greater than the Globe of the whole Earth 18 times, of which Magnitude there are 208 Stars. A Star of the fourth Magnitude is greater than the Globe of the whole Earth 11 times, of which Magnitude are 244 Stars. A Star of the fifth Magnitude is greater than the Globe of the whole Earth 3 times, of which Magnitude there are 217 Stars. But a Star of the sixth Magnitude is less than the Earth, and of this Magnitude there are 49 Stars.

## 2. Of the Heaven of Saturn.

**T**HIS Heaven is situated within the Convexit y of the Heaven of the fixed Stars, and containeth only the Body of his own Planet, which appeareth as a Star of the second Magnitude: he is of a swarthy and obscure colour like unto Lead; his distance from the Earth in his mean distance, is 9091960 Miles, and the Circumference

circumference of his Sphere is 57030266 miles, according to which, by the violent motion of the *Primum mobile*, he is moved 2379261 miles in one hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Star, for he endeth his Course in 30 Years.

### 3. Of the Heaven of Jupiter.

**W**ithin the Concavity of the Sphere of *Saturn*, is situated the Heaven of *Jupiter*, in which moveth the Body of *Jupiter*, which appeareth like a Star of the first Magnitude, very bright and of Nature warm. In his mean Distance he is distant from the Earth 3431400 miles, his Body exceeding the Earth in Magnitude 14 times, the Perimeter of his Sphere being 21568800 miles, he finisheth his Zodiacal Period in 11 Years and 316 Days.

### 4. Of the Heaven of Mars.

**U**nder the Heaven of *Jupiter*, is the Orb of *Mars*, appearing of a red fiery colour, being distant from the Earth in his mean distance 150070 miles, the Circumference of his Sphere being 9432871 miles, so that by the violent motion of the *Primum mobile*, he is moved 393040 miles in the space of an hour, he compleateth his revolution in a Year and 322 Days.

### 5. Of the Heavens of the Sun.

**T**he Sun is seated in the midst of the planetary Orb, by which he enlightens the superi-  
our

our as well as the inferior. In his mean di-  
stance he is distant from the Earth 989000 miles,  
the Magnitude of his Body being (according to  
Tycho) 140 times greater than the Earth, the  
compass of his Orb being 6216571 miles, and he  
moveth in an hour 259023 miles, he maketh his  
Zodiacal Revolution in 365 days, 5 hours, 42  
minutes, 16 seconds.

#### 6. Of the Heaven of Venus.

**V**enus, the most bright and splendid Star in  
all the Firmament, is moved about the Sun  
as about the Center, her distanice from the Earth  
being 989500 miles, she moveth equally about  
the Sun, though her Motions seem to be very  
irregular; she is sometimes higher, and some-  
times lower than the Sun, she is 6 times less  
than the Earth, and is distant from the Sun  
735300 miles.

#### 7. Of the Heaven of Mercury.

**W**ithin the concavity of the Sphere of *Venus* is placed *Mercury*, he is Situate very  
near the Sun, so that he is rarely seen: He mo-  
veth about the Sun as *Venus* doth, and is distant  
from the Earth 989000 miles, he is less than the  
Earth, 16 times.

#### 8. Of the Heaven of the Moon.

**T**he *Moon* is the lowest of the Planets, being  
distant from the Earth in her mean distance  
48760 miles, the Circumference of her Sphere  
being 306491 miles, she runneth in the space of  
an hour 12770 miles, she is less than the Earth  
39 times,

99 times; but according to *Copernicus* 43 times  
and finisheth her Course in 27 days, 7 hours, 43  
minutes, and 6 seconds.



A most plain and easie Table, shewing the true Time  
of the Beginning and Continuance of the Reign of  
each King and Queen in England, from the Con-  
quest, unto this Year 1711.

*W*illiam the Conqueror began his Reign 1066,  
October 15. and reigned 20 years, 11  
months, and 22 days.

*William Rufus* began his Reign 1087, Sep-  
tember 9, and reigned 12 years. 11 months, and  
9 days.

*Henry the First* began his Reign 1100, August  
the first, and reigned 36 years, 4 months, and  
11 days.

*Stephen* began his Reign 1135, Decemb. 2, and  
reigned 18 years, 11 months, and 18 days.

*Henry the Second* began his Reign 1154,  
October 23, and reigned 34 years, 3 months, and  
1 day.

*Richard the First* began his Reign 1189,  
July 10, and reigned 2 years, and 9 months.

*King John* began his Reign, 1192, April 6,  
and reigned 17 years and 7 months.

*Henry the Third* began his Reign 1216, Octo-  
ber 19, and reigned 56 years and 1 month.

*Edward the First* began his Reign 1272, No-  
vember

verber 16, and reigned 34 years, 8 months and 6 days.

Edward the Second began his Reign 1307, July 7, and reigned 19 Years, 7 months, and 5 days.

Edward the Third began his Reign 1316, January 25, and reigned 50 years, 5 months, and 7 days.

Richard the Second began his Reign 1377, June 21, and reigned 22 years, 3 months, and 14 days.

Henry the Fourth began his Reign 1399, September 29, and reigned 13 years, 6 months, and 3 days.

Henry the Fifth began his Reign 1412, March 20, and reigned 9 years, 5 months, and 12 days.

Henry the Sixth began his Reign 1412, August 31, and reigned 38 years, 6 months and 8 days.

Edward the Fourth began his Reign 1464, March 4, and reigned 22 years, one month, and 8 days.

Edward the Fifth began his Reign 1483, April 9, and reigned 2 months and 18 days.

Richard the Third began his Reign 1483, June 23, and reigned 2 years, 2 months, and 5 days.

Henry the Seventh began his Reign 1485, August 22, and reigned 23 years, 10 months, and 2 days.

Henry the Eighth began his Reign 1509, April 22, and reigned 37 years, 10 months, and 2 days.

Edward the Sixth began his Reign 1547. January 28, and reigned 6 years, 5 months, and 9 days.

Queen Mary began her Reign 1553. July 26, and reigned 5 Years, 3 Months, and 22 days.

Queen Elizabeth began her Reign 1558. November 17. and reigned 44 years, 4 months, and 16 days.

King James began his Reign 1602. March 24. and reigned 22 years, and 3 days.

King Charles the First began his Reign 1625. March 27. and reigned 24 years, 10 months, and 3 days.

King Charles the Second began his Reign 1648, January 30. and reigned 35 years, 11 months, and 6 days.

King James the Second began his Reign 1684. Febr. 6. and left the Kingdom in Decemb. 1688.

King William and Queen Mary crowned April 11. 1689. The Queen died December 28, 1694.

Here followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. very necessary for those who live in the Country.

A Bill of Obligation from one Man to another.

**K**now all Men by these Presents, That I T. R. of G. in the County of S. Yeoman, do owe and am indebted unto J. A of G. in the County aforesaid, Gentleman, the summ of One and twenty Pounds, of good and lawful Money of England, to be paid to the aforesaid J. A. his Heirs, Executors, Administrators, or Affigns, in and upon the first day of May, next ensuing the Date hereof, at,

or in the now dwelling-house of the abovesaid  
 J. A. for the which Payment well and truly to be  
 made, I bind my Heirs, Executors, and Admi-  
 nistrators, in the Sum of 42 Pounds, of like  
 Monies of *England*, firmly by these Presents.  
 In Witness whereof, I have hereunto set my Hand  
 and Seal, the first day of *Jane* One thousand, sever-  
 hundred and eleven.

*Sealed and Delivered*  
*in the Presence of*

*An Obligation with a Condition, Two  
 bound to One.*

**K**Now all Men by these Presents, that we *W. S.*  
 of *K.* in the County of *N.* *Joyner*; and *H. M.*  
 of *F.* in the Island, holden and firmly bound unto  
*V. G. of B.* in the County of *S.* Gentleman, the  
 Sum of Two hundred Pounds, of good and law-  
 ful Money of *England*, to be paid to the abovesaid  
*W. S.* his Heirs, Executors, Administrators, or  
 Assigns; for the which Payments, well and truly  
 to be made, we bind us and either of us, our  
 Heirs, Executors, Administrators of us, and  
 either of us in the whole, and for the whole firm-  
 ly by these Presents. Sealed with our Seals, and  
 dated the fifth day of *May*, 1711.

**T**HE Condition of this Obligation is such, That  
 if the above bound *W. S.* and *H. M.* they  
 either of their Heirs, Executors, Administrators  
 or Assigns, shall pay, or cause to be well and  
 truly paid, the full and intire Sum of Two hu-  
 dred Pounds, of good and lawful Money of *Eng-*  
*land*.

land, at one intire Payment, and upon the first day of November, next ensuing the Date hereof; at, or in the now Dwelling-house of the said, W. G. of B. that then this present Obligation shall be void and of none effect, or else shall remain in full power, force, and virtue.

Sealed and Delivered  
in the Presence of

*A short Bill.*

THIS Bill witnesseth, that J. G. of R. in the County of S. Taylor do owe unto J. L. of R. in the same County, Yeoman, the Sum of thirty Pounds, of lawful English Money, for the Payment whereof, I bind me and my Heirs. In witness whereof, I have hereunto put my Hand and Seal, the first Day of May, in the Year, 1711.

Sealed and Delivered  
in the Presence of

*A Bill without a Penalty.*

BE it known unto all Men by these Presents, that R. S. of R. L. in the County of N. Gentleman, doth owe unto R. B. of R. in the same County, Yeoman, the Sum of One hundred Pounds, of lawful Money of England, to be paid to the said R. B. his Heirs, Executors, Administrators, or Assigns, upon the first day of May, next ensuing the Date hereof, at, or in the now Dwelling-house of the aforesaid R. B. in R. for the which Payment, well and truly to be made, I bind me, my Heirs, Executors, Administrators, firmly by these Presents.

In witness whereof I have hereunto put my Hand  
and Seal the first day of *August*, 1711.

*Sealed and Delivered  
in the Presence of*

*An Acquittance.*

**B**E it known unto all Men by these Presents,  
That I *R. B.* have received of *W. A.* the  
Sum of One hundred Pounds, of lawful Mo-  
ney of *England*, in full Discharge of all Debts,  
Reckonings, Accompts, and Demands whatso-  
ever, from the beginning of the VVorld to this  
day, being *August* the first, 1711. In witness  
whereof I have hereunto put my Hand and Seal,  
the Day and Year above-written.

*Sealed and Delivered  
in the Presence of*

*A General Release.*

**B**E it known unto all Men by these Presents,  
That I *M. K.* of *H* in the County of *N.* Gen-  
tleman, have remised, released, and quit claim-  
ed, and by these Presents, do, for me, my Heirs,  
Executors, Administrators, or Assigns, remise,  
release, and for ever quit claim, unto *T. A.* his  
Heirs, Executors, Administrators, or Assigns, all  
and all manner of Actions, Suits, Cause and Causes  
of Actions and Suits, Bills, Bonds, VVritings, and  
Accounts, Debts, Duties, Reckonings, Sum-  
and Summs of Money, Controversies, Judg-  
ments, Executions, and Demands whatsoever  
which I the said *M. K.* ever had, or which my  
Heirs, Executors, Administrators, or Assigns

or any of us in time to come, can or may have to, for, or against the said T. A. his Executors, Administrators, or Assigns, for or by reason of any matter, cause, or thing whatsoever, from the beginning of the VVorld to the day of the date hereof. In witness whereof, I have hereunto put my Hand and Seal, the 2d day of *August, 1711.*

*Sealed and Delivered*

*in the Presence of*

*A Letter of Attorney, General, to receive  
Debts, and Rent.*

**K**Now all Men by these presents, That I *J. R.* of *W.* in the County of *R.* Yeoman, have assign'd, ordain'd, and made, and in my stead and place, put and constituted my trusty and well-beloved Friend *F. R.* of *S. L.* in *Yrk*, Yeoman, to be my true and lawful Attorney for me, and in my name, and to my use, to ask, sue for, levy, require, recover, and receive of all and every person whatsoever, all and every such Debts, Rents, and sums of money, as are now due unto me, or which at any day or days, time or times, hereafter shall be due, owing, belonging, or appertaining unto me by any manner of ways whatsoever: Giving and granting unto my said Attorney, by the Tenor of these presents, my full and whole power, strength and authority in and about the premises, and upon the receipt of any such debts, rents, and sums of Money aforesaid, to give Acquittances or other Discharge for me, and in my name to make, seal, and deliver, and all and every other act and acts, thing or things, devise or devises in Law whatsoever,

soever, needful and necessary to be done, or about the Premises, for the recovery of all or any such Debts, Rents, or Sums of Money, as aforesaid, for me and in my Name, to do, execute, and perform, as fully, largely, amply in every respect, to all intents, constructions and purposes, as I my self might, or could do, if I were personally present; ratifying, allowing, and holding firm and stable whatsoever my said Attorney shall lawfully do, or cause to be done, in or about the Execution of the same, by virtue of these Presents. In Witness whereof, I have hereunto put my Hand and Seal, *July 20, 1711.*

*An Indenture for an Apprentice bound  
out by a Parish.*

**T**HIS Indenture made the second Day of *June*,  
One thousand seven hundred and eleven, according to the computation of the Church of *England*, &c. witnesseth, That the Church-wardens and Overseers of the Poor of the Parish of *S. M. K.* in *L.* in the County of *Norf.* with the consent of *J. P.* Mayor, and of *E. P.* Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth *J. R.* an Apprentice with *J. H.* of *K. L.* aforesaid, Waterman, for, and until he be of the full Age of One and twenty years, from the day of the date hereof: During all which term the said *J. H.* doth Covenant to find unto the aforesaid *J. R.* his Apprentice, sufficient Meat, Drink, and Apparel, Washing, and Lodging, sufficient for such Apprentice: And at the end of

the

the said term, to give him two Suits of Apparel, the one for Holidays, and the other for working-days. In Witness whereof, they have interchangeably set their Hands and Seals the day and year above written.

*Sealed and Delivered*

*in the Presence of*

*A Letter of Attorney to receive a Debt.*

**K**Now all Men by these Presents, That I J. R. of H in the County of Norf. Gent. have assign'd, ordain'd, and made, and in my stead and place, by these presents put and constitute my trusty and well beloved Friend, S. R. of H. in the County of S. Gent. to be my true and lawful Attorney, to me, and in my name, and to my use, to take, ask, sue for, levy, require, recover, and receive of C. R. of H. in the County of S. Gent, all and every such debts and sums of money, which are now due unto me by any manner of ways or means whatsoever. Giving and granting unto my said Attorney my whole power and strength and authority in and about the premises, and upon the receipt of any such debts or sums of Money aforesaid, Acquittances, or other discharge for me, and in my name to make, seal and deliver, and all and every such act and acts, thing or things, device and devices whatsoever in law, for the recovery of all or any such debts or summs of money, as aforesaid, for and in my name, to do, execute and perform as fully and largely, in respect to all Intents, constructions, and purposes, as I my self might or could do, if I were there in my own person; ratifying, allowing, and

holding firm and stable all and whatsoever my said Attorney shall lawfully do, or cause to be done in or about the execution of the Premises, by virtue of these presents. In witness, &c.

*A Copy of a Will.*

**I**N the Name of God, *Amen.* The first day of July, 1711. according to the Computation of the Church of *England*, I E. N. of K. L. in the County of N. Gent. being of perfect Memory and Remembrance, praised be God, do make and ordain this my last Will and Testament, in manner and form following. *viz.*

**F**Irst, I bequeath my Soul into the hands of Almighty God my Maker, hoping that through the meritorious Death and Passion of Jesus Christ my only Saviour and Redeemer, to receive free pardon and forgiveness of all my sins ; and as for my Body, to be buried in Christian Burial, at the discretion of my Executrix hereafter nominated.

*Item*, I give unto my Son, T. P. the sum of Five hundred pounds. *Item*, I give unto my Daughter F--. the sum of Five hundred pounds. *Item*, All the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife, for term of her Life, and then to my Son P. and his Heirs for ever ; upon condition, that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

*In witness whereof, I have hereunto set my Hand  
and Seal the day of the Year first above-written.*

Pleasant

## Pleasant Questions in Arithmetick.

Quest. 1. To tell the Number that another Man shall think, be it never so great.

ET the Party that thinketh, double the number which he thought; which done, bid him multiply the sum of them both by 5, and give you the product (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will always be a Cypher, or 5) the number throughout will remain.

## Example.

Let the number thought be 53, which doubled make 106, and multiplied by 5, make 530; then you take away the Cypher which is in the last place, there will remain 53, the number thought.

## Quest. 2. A pretty Question.

A Thief breaking into an Orchard, stole from thence a certain number of Pears, and as he is coming forth he met with three Men one after another, who threatened to accuse him of Theft; and for to appease them, he gave unto the first Man half the Pears that he stole, who returned him back 12 of them. Then he gave unto the second half of them he had remaining, who returned him back 7 of them. And unto the third he gave half the residue, who returned him back 4, and in the end he had still remaining 20 Pears: Now do I demand how many Pears

Pears he stole in all ? To answer this Question you must work backward ; for if you take 4 from 20, there will remain 16 ; which being doubled make 32 ; from which abate 7, and there will remain 25, which being doubled, make 50 ; from which subtract 12, and there will remain 38 which again doubled, make 76, the true number of Pears that he gathered.

Quest. 3. Another of Three Sisters.

**A** Certain Man having three Daughters, to the Eldest he gave 22 Apples, the second he gave 16 Apples, and to the third he gave 10 Apples and sent them to the Market to sell them, and gave them command to sell one as many for a Penny as the other, (namely 7 a Penny,) and every one to bring him home so much Money as the other and neither change either Apples or Moneys one with another : How could that be done ?

This to many seems impossible, but to the Arithmetician very easie ; for whereas the eldest had three pennyworth and one Apple over : the second two pennyworth and two Apples over : and the youngest had one pennyworth, and three Apples over ; so that the youngest had so many single Apples, and one pennyworth, as the eldest had pennyworths, and one Apple over ; and consequently the second proportionably to them both.

They made their Markets thus : A Steward coming to buy Fruit for his Lady, bought all the Apples that they had at seven a Penny, leavin

the odd ones behind, then had the eldest Sister three Pence, and one Apple, the middle Sister two Pence and two Apples ; the youngest, one Penny and three Apples. The Steward bringing the Fruit to his Lady, she liked it so well, that she sent him for the rest, who replied, that there were but a few remaining ; she notwithstanding sent him for them, and bad him bring them at my rate.

The Steward coming to the Market again, could not buy the odd Apples under a Penny apiece, (who to content his Lady, was fain to give it) then had the youngest Sister three Penny-worth, the middle Sister two Penny-worth, and the eldest one Penny-worth ; and so had they all four Pence apiece, and yet sold as many for a Penny one as another, and neither changed Apples nor Money one with another, as they were commanded.

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**THE**

THE  
Shepherd's Prognostication  
FOR THE  
WEATHER  
WITH

'A Brief CHRONOLOGY  
Of divers Memorable Things since these  
Hundred Years ; shewing in what Year they  
happened, and how long it is since, to this  
Year 1711.

WITH  
A Brief COLLECTION  
OF all the Members of Man Physiognomiz'd  
AND  
A Judgment upon the Signification of  
MOLES on Man or Woman, from the  
Head to Foot.

---

By *Melampus*, a Greek Author.

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ALSO  
The Wheel of FORTUNE,  
Approved and Confirmed by Science and  
Reason of *Pythagoras*, the most Excellent Phi-  
losopher ; by which you may know all Things  
that you will demand.

---

Printed by *J. Wilde*, for *H. Rhodes* in Fleet-street.

The Shepherd's Prognostication for the Weather: With a brief Chronology of divers Memorable Accidents these last Hundred Tears.

If Rain-water be drank or suckt up by the Earth sooner than ordinary, it signifieth Rain to be at hand. If standing-water be at any time warmer than it was commonly wont to be, and no Sunshine help, it foretelleth Rain. If any Springs do newly rise or bubble forth, or old Springs flow faster than ordinary, it is a token of much rain. If Ducks or Drakes do shake and flutter their wings when they rise, it is a sign of ensuing water. If young Horses rub their backs against the ground, it is a sign of great drops of rain to follow. If in a clear and starry night it lighten in the South or South-East, it foretelleth great store of wind and rain to come from those parts. If Sheep do bleat, play or skip wantonly, it is a sign of wet weather. If Swine be seen to carry bottles of Hay or Straw to any place, and hide them, it betokeneth Rain. When Oxen do lick themselves against the Hair, it betokeneth Rain to follow shortly after. If Oxen or Kine feed apace while it rains, it foretelleth that the rain shall continue many days after. If Cattle when they do puff and bellow, do look up to the Sky, it signifieth ensuing Rain; if the heat in Summer be more hot and violent than is wont to be, it is a token of Rain. If Dogs Guts or Entrails

stir or rumble in the Belly, it is a sign of Rain. If salt or powder'd Meat be more moist than it is ordinary wont to be, it signifieth Rain. The Sky or Element being red or fiery in the Morning foretaketh Rain to follow. Doves or Pigeons coming later home to the Dove-house in the Evening than ordinary, it is a token of Rain. Crows or Daws bath themselves in Winter, or if they cry yealk along any shore, more than they are commonly wont to do, then will Rain presently follow. The sparkling of a Lamp or Candle, is a manifest sign of ensuing Rain.

The falling of Soot down a Chimny more than ordinary, there will follow Rain presently.

When Ants or Pismires do often run to Neigh or Homes, it is a manifest token of wet Weather.

When Hens flutter their Wings in the dust, or they flock together seeking to shelter themselves Rain followeth. When Gouty Men, or such as are troubled with any old Aches, do feel their Joints to ake, there Rain shortly follows after.

And if the Moon seem dark, greenish, foggy, lowring or duskish, or if it appear the third Day before, or the third Day after the new Moon, it is a token of ensuing Rain. When Flies, Gnats, or Fleas do bite or sting sorer than they were wont to do, or hover about Men's Eyes or Mouths, or of Beasts, it is an evident token of Rain. And if Frogs do croak more than ordinary, it is an apparent token of Rain. When Toads go from their holes in the Evening, it is a token of stormy Weather and Rain.

When

When Swallows are seen to flutter or fly about low, or over Waters or Marsh-Grounds, and with their Wings to touch the VVater, it is a manifest token of great Rain. And if any black spots appear in the Sun or Moon, it is a token of VVa-  
ter. And if the sound and noise of Bells be far-  
ther heard than wont, without the help of VVind,  
it will Rain shortly after.

If Moles or VVants do turn up the Ground more than they are wont, and that the Earth they turn up be small and dry, it is a manifest token of Rain.

And if Birds of what kind soever, makes more noise with their VVings than ordinary, it is a sure token of Rain at hand. And if the Dew fall not early in the Morning (unless it be hindred by the VVind) it is a sign of Rain. And if the VVorms called VVoodlice, or Hoglice, be seen in great quantities together, it is a token that it will Rain shortly after. If the Rainbow appear in calm weather, it is a manifest token of winds to follow.

VVhen the Fire do send forth its flames wa-  
ving, or that it sparkle more than ordinary, it is  
a sign of windy weather.

The Seas casting out great store or pieces of  
Foam, it is a manifest token of stormy winds.

If any great Clouds be seen to pass aloft, and  
very high in the Sky, look from whence it comes,  
then shall you shortly after have store of winds.

VVhen the Beams of the Sun be red and broad,  
and pierce the Clouds like Darts, they foretel winds.

The Hedge-hog commonly hath two holes or  
vents in his Den or Cave, the one towards the  
Sousb,

South, the other towards the North, and look which of them he stops, thence will great storms and winds follow.

If the Sun continue hot and scorching many days together, it is a token of winds to continue long.

The winds coming from the East are dry, commonly engendring drought. The Northern winds are evermore healthfuller than the Southern.

If the Bees fly far from their Hives, it is a sign of foul Weather. When Oxen bite their fore teeth, it is a manifest token of foul Weather to follow. If the Flame of the Fire do wave up and down, or that Sparkles fly and crack from it, there will stormy weather follow.

If small Clouds dispersed and scattered abroad appear in clear Weather, it is a manifest token that foul weather following, shall last long.

The chirping of Sparrows in the morning foretelleth foul weather. The blustering and noise of leaves and trees, in woods or other places, is a token of foul weather.

Great store of Snow and Water in winter, doth foretel that Spring-time and Summer following shall be fair and warm.

If the Rain-bow appear in the East, toward the evening, it is a token of fair weather.

If it lighten in the Horizon, without Thunder it is a token of fair and clear Weather.

When Night-Bats shew themselves in great numbers, or more timely in the Evening, than they were wont, it is a manifest token, that the next day after will be clear and fair. If Kites be seen to walk and fly together, it is a token of fair weather.

weather. If little Flies or Gnats be seen to hover together about the Beams of the Sun, before it set, and fly together, making as it were the Form of a Pillar, it is a sure token of fair weather.

When the Clouds in the Air are seen to decline downwards, it doth foretel fair weather.

When Sheep or Goats be seen to join or couple together late, or in the Evening, it prognosticateth fair weather.

If Oxen be seen to lie along upon the left side, it is a token of fair Weather. If any Mist fall, either in the Spring or Autumn, it foretels that day to be fair and clear. When the Owl scritcheth in foul weather, it is a token of fair weather at hand. If Ants or Pismires, dwelling in any hollow place, do remove their Eggs, it is a sign of fair weather.

When Cranes are seen to fly forth right, without turning aside, or back, it is a manifest token of fair weather. The Moon appearing with a white Circle, called *Halo*, in form of a Crown, foretelleth fair weather to ensue. If it lighten to the Air, and the weather being clear, it is a sign of hot weather. If Ravens or Crows be seen to stand gaping towards the Sun, it is a manifest sign of extream heat to follow.

When Kites are seen to play and fly leisurely in the Air, it is a sign of heat. When the Air is sultering and very hot, it is a sign of cold weather to ensue. It is a sign of manifest cold weather, if the Dew fall not in the Morning, especially, not being hindred by the Wind.

If in the Winter the Sun setteth more clear, red, and bright, than it is wont, and that a Northern Wind blow, it is a sign the Night will be very cold. If that the Air in our Region be faint and warm, it is a Token of Snow to follow. The appearing of a Comet or Blazing-Star is a Token of a dear Year. When Birds fly and flock together in Companies, with crying and chirriping, forsake the Island, the Woods or Fields, and withdraw themselves near to Cities, Towns, and Houses, it foretelleth great Barrennes, Dearth, and want of Victuals to ensue.

Thus said my Author long ago,

which now too true we find;

None knows his Friend now from his Foe,  
nor which way blows the Wind.

*A brief Concordance of Years, with some memorable  
Things since the Beginning of the Reign of Queen  
Elizabeth.*

Anno Dom.	An.	Since
1558	1	1555 A Parliament called
1559	2	1554 Monasteries suppressed
1560	3	1553 Wars with Scots and French
1561	4	1552 Paul's Church-Steeple burnt
1562	5	1551 Tempest and Earthquake
1563	6	1550 20000 died of the Plague in London
1564	7	1549 Thames Frozen
1565	8	1548 Peace with France
1566	9	1547 King James born
1567	10	1546 Royal Exchange finished
1568	11	1545 A dry Summer
1569	12	1544 Rebellion in the North
1570	13	1543 Wars with Scotland
1571	14	1542 Earthquake in Herefordshire
1572	15	1541 Massacre in France
1573	16	1540 Earl of Essex goes to Ireland

1574	17	139	Counterfeit Spirits punished
1575	18	138	An Earthquake
1576	19	137	Forbisher's North Voyage
1577	20	136	Infection at Oxford Affizes
1578	21	135	A great Snow
1579	22	134	A curious Locksmith
1580	23	133	Great Earthquake and Blazing-Star
1581	24	132	Three Jesuits Executed
1582	25	131	New Kalendar began
1583	26	130	Earthquake in Dorsetshire
1584	27	129	Nantwich burnt
1585	28	128	Tobacco first used in England
1586	29	127	Ludgate new built
1587	30	126	Blackwell-Hall new built
1588	31	125	Spain's Armado Overthrown
1589	32	124	Duke of Guise Murthered
1590	33	123	Blasphemous Hacket Hanged
1591	34	122	East-India Company began
1592	35	121	The Thames almost dry
1593	36	120	1636 died of the Plague in London
1594	37	119	Great Tempest
1595	38	118	Scarcity of Corn
1596	39	117	Earl of Essex takes Cadiz in Spain
1597	40	116	Wheat 14 Shillings a Bushel
1598	41	115	Great Tempests and Frosts
1599	42	114	Earl of Essex goes to Ireland
1600	43	113	Embassadors from Russia and Barbary
1601	44	112	Earl of Essex Beheaded
1602	45	111	Queen Elizabeth died at Richmond
1603			King James the I. begin March 24. 1603
1604	1	110	16078 died of the Plague in London
1605	2	109	Peace with Spain
1606	3	108	Powder-Plot
1607	4	107	King of Denmark came to England
1608	5	106	Moor-fields Beautified
1609	6	105	Oath of Allegiance
1610	7	104	New Exchange in the Strand
1611	8	103	King of France Murthered
1612	9	102	Bartholomew Legat, an Arrian, burnt
1613	10	101	Lady Eliz. Married. Prince Henry died
1614	11	100	Artillery-Company revived

1614	12	99	Middleton's Water
1615	13	98	Smithfield Paved
1616	14	97	Charles created Prince of Wales
1617	15	96	Haidock the Sleeping Preacher
1618	16	95	Sir Walter Raleigh decollated
1619	17	94	Queen Anne dies
1620	18	93	King of Bohemia Overthrown
1621	19	92	Philip III. King of Spain dies. Phil. IV. succeeds
1622	20	91	Prince Charles goes into Spain
1623	21	90	Black-Friars Downfal
1624	22	89	The Bloody Cruelty at Amboyna
1625			K. Char. I. beg. Mar. 27. 54265 die. Plag. 35417
1626	2	87	War with Spain and France
1627	3	86	Isle of Rhee's Voyage
1628	4	85	Duke of Buckingham stabb'd
1629	5	84	New-England planted
1630	6	83	King Charles II. born
1631	7	82	Battle at L. Tilly slain
1632	8	81	London-Bridge burnt
1633	9	80	James II. born. Octob. 14
1634	10	79	Ship-Money first Taxed
1635	11	78	Old Parr died. Aged 160
1636	12	77	Dutch take the Spanish Silver Fleet
1637	13	76	English Liturgy sent into Scotland
1638	14	75	The Scots National Covenant
1639	15	74	Dutch beat the Spaniards at Dover
1640	16	73	The Long Parliament began, Novemb. 3.
1641	17	72	The Earl of Strafford Beheaded
1642	18	71	Edge-Hill Fight
1643	19	70	Newberry First Fight
1644	20	69	Newberry Second Fight
1645	21	68	Archbishop of Canterbury Beheaded
1646	22	67	Lord Fairfax takes Oxford
1647	23	66	King taken by Parliament and Army
1648	24	65	King traiterously Beheaded. King Charles the Second begins Jan. 30
1649	1	64	Powder-blow in Tower-street
1650	2	63	King Charles II. Crowned in Scotland
1651	3	62	Worcester Fight. Lovel Beheaded
1652	4	61	Wars with Holland
1653	5	60	Old and New Parliament dissolved

1654 6 9 Peace with Holland  
 1655 7 58 Wars with Spain  
 1656 8 57 Two Tydes in 3 Hours, October 3  
 1657 9 56 Mardike taken by the English and French  
 1658 10 55 Cromwel dies  
 1659 11 54 Sir Geo. Booth and General Monk for the King  
 1660 12 53 King Charles II joyfully restored  
 1661 13 52 King Charles II. Crowned, April 23  
 1662 14 51 Married to Queen Katherine  
 1663 15 50 King and Queen at Windsor  
 1664 16 49 Three Blazing-Stars seen  
 1665 17 48 97351 die, of the Plague 68586  
 1666 18 47 13200 Houses burnt in London  
 1667 19 46 The Dutch Hostile Treaty  
 1668 20 45 E. of Clarendon banish'd. Abr. Cowley died  
 1669 21 44 Prince of Tuscany arrived in England  
 1670 22 43 Dutchess of Orleans died  
 1671 23 42 Dutchess of York, and E. of Manchester died  
 1672 24 41 War proclaimed with Holland by English and French. Earl of Sandwich slain  
 1673 25 40 Sir Edward Spragg slain at Sea  
 1676 28 37 600 Houses burnt in Southwark  
 1677 29 36 Prince of Orange married to the Lady Mary  
 1678 30 35 Sir Edmundbary Godfrey murdered  
 1680 32 33 A great Comet  
 1681 34 31 Another Comet  
 1684 36 29 A great 13 Weeks Frost, with a Fair kept upon the Frozen Thames  
 1685 1 28 King James II. began Febr. 6. The King and Queen Crowned, April 23  
 1 28 Monmouth Landed at Lime, June 11  
 1 28 Monmouth Beheaded, July 15  
 1688 4 25 King James left the Kingdom in December  
 1689 1 24 K. William and Q. Mary Crowned, April 11  
 1694 6 19 Queen Mary dies, December 28  
 1697 9 16 Peace was proclaimed with France  
 1702 1 11 King William III. died, March 8  
 1702 1 11 Queen ANNE began March 8. Crowned at Westminster, April 23  
 1702 1 11 A War was proclaim'd with France and Spain  
 1703 2 08 A great tempestuous Wind, Nov. 27

## A brief Description of all the Members of the Body, with their Signification.

### *Of the Head.*

**F**Irst, The Head short and round, denotes one to be forgetful and foolish: the Head long, in fashion to the Hammer, to be prudent and wary, and in the forepart of the Head a hollowness, to be wily and iresful: the Head big, doth denote a dull Person, and applied to the Ass: the Head little, to be foolish, and applied to the Dog: the Head mean of bigness, doth argue a good Wit naturally: the Head pinable sharp, to be unshamefac'd and a Boaster.

### *Of the Fore-head.*

The Forehead smooth, to be a Flatterer, applied to the fawning Dog: the Forehead big wrinkled, to be bold, applied to the Bull and Lion: a low Forehead to be sad, applied to the Passion: a low Forehead, to be a Flatterer, applied to the Dog: a high Forehead, to be liberal, applied to the Lion: an over-wrinkled Forehead, to be unshamefac'd; and puffed up in the Temples, to be high minded, iresful, and of a rude Wit: the Forehead small, to be unapt to learn, unconstant, and applied to the Sow: the Forehead very big, to be slow, and applied to the Ox: the Forehead round, to be of a dull perseverance, iresful, and applied to the Ass; and being somewhat a plain Forehead,

head, to be circumspect, and applied to the Dog: A square formed Forehead, to be bold, applied to the Lion.

*Of the Eyes.*

The Eyes small and quivering, to be shamefac'd and yet a Lover; how much the bigger Eyes, so much the less malice, yet the more foolishness: The Eyes thwart writhing, to be deceitful, a niggard, and ireful: the Eyes big out, to be foolish, fearful, faint-hearted, and unshamefac'd: the Eyes disordered moving, as one while running, another while staying, to be rash, disquiet, and troubled in mind, wicked, and a briber: the Eye-lids quivering, to be fearful, applied to the passion: the Eye swift, moving, with a sharp look, to be fraudulent, unfaithful, and a thief: the Eyes steadfastly looking, to be troubled in mind, and a deceiver: the Eyes situated, as into a length, to be a deceiver and envious: little bags or bladders swelling out from the Eyes, to be great Wine-drinkers, applied to the passion: little bladders swelling out before the Eyes, to be great sleepers, and applied to the passion: the Eyes small, to be faint-hearted, applied to the Ass: the Eyes big, to be slow and tractable, applied to the Ox, the eyes hollow standing, to be envious and wicked, applied to the Ape: the eyes standing out, to be foolish, applied to the Ape: the eyes somewhat hollow, to be stout of Courage, applied to the Lion; the eyes somewhat big, and a little eminent, to be gentle, applied to the Ox: the Eyes very wide open, to be impudent; the corner of

their Eyes fleshy unto the Nose, joyning, to be malicious: the Eyes of length, to be crafty, and a deceiver: the Eyes big and trembling, to be desirous of Women, applied to the Passion.

*Of the Nose.*

The Nose round, with a sharpnes at the end, to be wavering of Mind, applied to the Bird: the Nose wholly crooked, from the Forehead downward, to be unshamefac'd and unstable, applied to the Raven: the Nose crooked like the Eagles Bill, to be bold, applied to the Eagle: the Nose flat, to be lecherous, and hasty in Wrath: the Nostrils large, to be iresful, applied to be honest and bold: the end of the Nose big, to be desirous of that he seeth, applied to the Ox: the end of the Nose big, and turning up, applied to the Sow: the end of the Nose sharp, to be of a fierce ire, applied to the Dog: the Nose round, being blunt at the end, to be stout, applied to the Lion.

*Of the Ears.*

The Ears long and narrow, to be envious: the Ears standing very near the Head, to be a dullard, and sluggish: the Ears hairy, to be a long liver, and quick of hearing: the Ears small, to be a scoffer, applied to the Ape, the Ears big, to be a dullard, applied to the Ass: the Ears hanging, to be a fool, applied to the Ass: the Ears of a mean bigness, to be faithful and honest conditioned: the Ears over-round, to be unapt to learn.

*Of the Face.*

The Face long, to be unshamefac'd: the Face small,

small, causes sweating, to be crafty, lecherous, and great feeder: the Face very little and round, to be foolish: the Face long and lean, to be bold, very crooked, long and lean, to be malicious: longer from the Forehead to the Jaws, to be a Lyar: narrower from the Jaws unto the Chin, to be envious and contentious: the Face fleshy, to be slow, applied to the Ox: the Face lean, to be careful and circumspect: the Face very fleshy, to be careful, applied to the Ass and Hart: the Face big, to be slow, applied to the Ox and Ass: a narrow Face to be a niggard: a Countenance looking downward, to be a hypocrite and wicked: the Face to be hollow without any bearing out, to be contentious: like to a drunken Countenance, to be lightly drunk: like to an ireful Countenance, to be ireful, and applied to the appearances: like to the shamefac'd Countenance, to be shamefa'ed: the Face deformed and awry, to be evil-conditioned.

*Of the Lips.*

The Lips big, that the upper hangeth down over the nether, to be foolish, applied to the Ass: the upper Lip bearing out that the Gum be seen, to be a wrangler and spiteful, applied to the Dog: the Lips thin, hanging the one over the other, to be bold and hardy, applied to the Lion: the Lips thin and hard, to be ireful, and unapt to learn, applied to the Sow: the Lips thin and soft, to be stout, applied to the Lion.

*Of the Chin.*

The Chin round, to be effeminate, applied to the Woman: the under Chin hanging low down, to

to be lecherous: the Chin having a pit at the end to be a wily person and libidinous: the Chin sharp to be faithful, applied to the Dog: the Chin small and sharp, to be envious and cruel, applied to the Serpent: the Chin in a manner square, to be honest conditioned: the Chin long and downward sharp, to be a crafty Fellow.

*Of the Beard.*

The Beard seemly formed, to be of a good nature, of a natural cause: the Beard unseemly fashioned, to be of an evil nature, of the contrary. The Woman's Beard, to be lecherous: the Woman having no Beard at all, to be honest conditioned. The Man's Beard over-hairy, to be melancholick, of a natural cause.

*Of the Colour of the Eyes.*

A dark yellow to be honest conditioned, applied to the Lion: and fiery, to be unshamefac'd, full of Mirth: variable of colour, to be chearful, applied to the passion, and shining bright, to be luxurious, applied to the Cock and Raven: the colour red about, to be iresful, applied to the passion: very black, to be fearful, which the property of the colour giveth: black and yellow of colour to be honest conditioned, applied to the comeliness thereof; gray or white, to be chearful, which the property of the colour giveth.

*The Colour of the Face.*

The cheeks and nose of the livers redness, to be most digested: the colour red above, to be shamefac'd, applied to the passion: the cheeks red above to be lovers of Wine, applied to the passion.

*The Colour of the Breast.*

Of a fierce colour, to be iresful, applied to the Passion.

*The Colour of the whole Body.*

A very pale colour (except it be a Sickness) to be fearful, applied to the Passion: of a honey colour, to be sluggish, of a natural cause: of a fiery colour, to be long angry, hard to be pleased: very curious, and pale, not proceeding of overmuch study, to be vicious and wicked: very black of colour, to be fearful of Courage, applied to the Black-amoor: very white, to be fearful, applied to the Woman: smartish of colour, to be meanly strong: yellow of colour, to be honest-conditioned, applied to the Lion: very red, or ruddy, to be wiley and ingenious, applied to the Wolf.

*Of the Teeth.*

The Teeth hid and broad, to be heavy, one of a dull capacity and lascivious, applied to the Ox and Ass: the sharp Teeth, if they be long and past, bearing outward, to be a great feeder, iresful and wicked, applied to the Dog and Bear.

*Of the Voice.*

The Voice small, soft, and broken, to be fearful, applied to the Woman: big and high to be iresful, applied to the Mastiff Dog: a soft Voice without reaching, to be gentle, applied to the Sheep: the Voice small and loud, to be iresful, applied to the Goat: the Voice loud and big, to be injurious, applied to the Ass: the beginning big, and ending small, to be iresful, applied to such which cry out, and to the crying of an Ox.

*Of the Neck.*

The Neck short, to be witty, applied to the Wolf and Cat: such sufficient strong about the knot or joint of the Neck, are witty, and of a good Capacity: such are weak, to be dullards: the Neck big, to be strong, applied to the Man; the Neck slender, applied to the Woman: big and fleshy, to be iresful, applied to the Lion: long and small, to be fearful, applied to the Hart.

*Of the Breast.*

The Breast without hair, to be unshamefaced or fearful, applied to the Woman: very fleshy to be unapt to learn: the space from the Throat boal to the bottom of the Breast, longer than from the bottom of the Breast unto the Navel of the Belly, to be of a witty and good Capacity: the Paps fat and hanging down in Men, to be weak and effeminate; a big piece of flesh bearing out of the left side of the Breast, in the form of Leeks head, or Sinew sprung up, and that there be one or many Hairs grown on it, it is then an Argument of Honour and Riches. Ptolomy witnesseth; the Breast big and well fashioned, to be strong, applied to the Man: the Breast large, and well compact, to be strong, applied to the Lion: hairy on the Breast, to be unconstant and bold applied to the Birds.

*Of the Shoulders.*

The Shoulders sharp, to be deceitful: the Shoulders broad, to be strong of a good capacity; but narrow, to be a dullard: the Shoulders evil-fashioned

to be weak; well compounded, to be Liberal; weak compounded and bearing up thin, to be a Niggard.

*Of the Stomach.*

The Belly small, to be of good Capacity; much hairy from the Navel downward, to be full of Words, applied to the Birds: much fat about the stomach, to be strong, otherwise weak: the Belly bearing out big, to be a great feeder.

*Of the Back.*

The Back crooked, to be a Niggard, ill conditioned, and equally formed, to be of a good-nature; the Back narrow, weak; the Back big, to be strong; the Back large, to be strong and high minded.

*Of the Arms.*

The Arms hairy, to be unconstant and lecherous, applied to the Birds; the Arms very long, to be strong, bold, honest, and gentle; the Arms short, to be a procurer of discord, and lecherous.

*Of the Hands.*

The Hands small, to be unconstant and wily; the Palms of the Hands, unto the Wrist, broad, and narrow upward, to be a Rioter in his Firth; the Hands short and very big, to be rude and a dullard; the Hands fat, with the Fingers, to be a Thief.

*Of the Nails of the Fingers.*

The Nails very short, to be wicked, applied to the Property; the Nails small and crooked, to be a greedy Catcher, applied to the Hawk; the Nails very little, to be a crafty Beguiler; the white Pricks of the Nails, to be wealthy, and to have

have many Friends; the black pricks in the Nails to be hated, applied to the natural cause; the Nail long, smooth, thin, white, reddish, clear withal to be witty and of a good Capacity; the Nail marrow and long, to be cruel and fierce; the Nail rough and round, prone to the Venereal A<sup>il</sup> applied to the property.

*Of the Nails of the Toes.*

The Nails thin and well coloured, to be honest-conditioned and witty; the Toes joyning close together, to be fearful, applied to the Quail; the Toes and Nails crooked, to be unshamefac'd applied to the Birds.

*Of the Navel.*

The Stomach from the Navel to the Breast fleshy, to be wicked, after *Ptolomy*; the same spruce, soft, well compact, to be stout and high minded; the sharp large, from the bottom of the Breast to the Navel, to be dull of capacity, and a great feeder, applied to the natural cause; the space equal, to be witty and honest-conditioned applied to the natural Cause.

*Of the Ribs.*

The Ribs filled about, as they were blown up to be full of words, and toolish, applied to the Ox and Frog; the Person well ribbed, to be strong, applied to the Male kind; the Ribs narrow, and weak compounded, to be weak, applied to the Female kind.

*Of the Lains and Hypocondria.*

The Hypocondria thin and fat, to be fearful applied to the Frog; the Hypocondria fleshly, thin

napt to be taught ; the Person well joyned, to be a lover of hunting of wild Beasts, applied to the Lion and the Dog.

*Of the Haunches and Hips.*

The Hips well sinewed, to be strong, applied to the Male kind ; the Hips fleshy, to be weak, applied to the Woman ; the Bones of the Haunches bearing outward, to be strong, applied to the Male kind ; the Bones of the Haunches slender, to be fearful and weak, applied to the Woman.

*Of the Pecten.*

The Pecten very thin of Hair, to be chaste, applied to the natural cause ; the Pecten very hairy, to be libidinous, yet prosperous, applied to the natural cause.

*Of the Buttocks.*

The Buttocks dried in flesh, to the Evil, applied to the Ox, the Buttocks sharp and boney, to be strong, applied to the Male kind ; the Buttocks fat and fleshy, to be weak, applied to the Woman.

*Of the Legs.*

The Legs slender, to be dull of capacity, (yet this faileth often in the Learned Students :) the Calves very big, bearing out, to be sluggish and rude manner'd ; the Calves meanly big formed, to be witty and honest conditioned ; the Legs big, sinewed and brawned, to be strong, applied to the Male kind ; small sinewed, to be libidinous, applied to the Birds ; the Legs big and ill-fashioned, to be unshamefac'd ; the Calves of the Legs big, to be an ill-manner'd Person ; the Calves soft, to be Effeminate.

*Of the Knees.*

The Knees bending forward, to be effeminate, applied to the Woman ; the Knees fat, to be fearful, yet liberal ; the Knees lean, to be strong and hardy : the Knees big, to be an effeminate Person, applied to the excessive appearance of them ; the Knees slender, to be fearful, applied to the excessive appearance of them.

*Of the Ankles.*

The Ankles broad, to be strong, applied to the natural cause, the parts about the Ankles over-fleshy, to be foolish, applied to the Property ; the Heels slender or thin, to be fearful, applied to the property and condition of them ; the Ankles strong sinewed and brawned, to be strong, applied to the Male kind ; the Ankle much fleshy, to be weak, applied to the Woman.

*Of the Feet.*

The Feet thick and short, to be weak ; of the natural cause ; the Feet slender, short, to be wicked, of the natural cause ; the Feet fleshy and hard, to be a dullard ; the Feet small and fair formed, to be a Fornicator, applied to the property of the Nose ; the Feet much hairy, to be lecherous and bold, applied to the natural cause ; the Feet naked of Hair, to be weak of strength and courage, of the natural cause ; the Feet weak sinewed and brawned, to be strong, applied to the Male-kind ; the Feet weak sinewed and small, to be effeminate, applied to the Woman ; the inner-part of the Soles of the Feet not hollow, but so filled with flesh, that they make

make no hollowness at all in the step on the ground, is denoted to be crafty, applied to the natural cause ; the Feet big and fleshy, to be foolish, applied to the natural cause.

*Of the Hairiness of the Parts.*

The Back very hairy, to be cruel, applied to the Beasts ; the Neck behind hairy, to be liberal and stout, applied to the Lion ; the hair of the Eyebrows growing downwards towards the Nose, and spreading upwards unto the Temples, to be foolish, applied to the Sow ; the hair of the Eyebrows join'd together, to be a sad Person, applied to the passion, the hairs of the Head standing straight up, to be fearful, applied to the passion ; the hair of the Head very crisped, applied to the Moors ; the hairs to be crisped at the end, to be strong and bold, applied to the Lion ; the Hairs of the Head plain, to be simple ; much hair of the Head, and thick, to be evil-conditioned ; the Legs hairy, to be venerous, applied to the Goat ; the Breast and Belly very hairy, to be unconstant, applied to the Birds ; the Shoulders very hairy, to be the like unconstant.

*Of the Going and Moving.*

The Person going with his Feet and Knees turning in, to be weak, applied to the Woman ; the sculking, writhing, or shrinking the Body hither, thither, to be a flatterer, like the fawning Dog ; leaning on the right side in the going, to be a Cynick, applied to the excessive appearances ; the Eyes quick moving, to be greedy, and quick catchers, applied to the Hawk ; the Eyes quick and

often moving with a stediness of the Body, to be witty, and of a ready understanding, apply'd to the condition of the Passion. The pace slow and long, to be witty, yet weak: The pace long and quick, to be long, yet foolish. The pace short and quick, to be foolish, and weak of strength. The shoulders bending forward in going, to be high minded.

### *Of the Personage and Stature.*

Such as are high of Personage, of a hot, and dry quality, to be witty and ready to conceive: Big of Personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause: The Personage evil-fashioned and tall of stature, to be dull of capacity, and evil-conditioned, apply'd to the form: The person of a comely Personage, and mean of stature, to be witty and honest-conditioned, apply'd to the natural cause: Such as are of a very small Personage to be quick-witted, and prompt in attaining any matter of the natural cause: Such as are very big of Personage, of dull capacity, and thereof hardly conceiving of the contrary cause, after Aristotle: Small of Personage, and of a hot and dry quality, choleric, to be apt, readily to conceive, and to judge or discern any matter rightly: Small of Personage, and a cold and moist quality, to be apt to conceive, and readily to discern, of the contrary cause.

## *The Signification of MOLES.*

If the Man shall have a Mole on the place right against the Heart, it doth denote him undoubtedly to be Wicked.

If a Woman shall have a Mole on the left Breast, then pronounce the same Judgment as of the man.

If a Mole be seen on the man or womans Belly, doth demonstrate that he or she shall be a great Feeder or Glutton.

If a Mole in either man or woman, shall appear on the place right against the Spleen, doth signifie that he or she shall be much passionated, and oftentimes Sick.

If either man or woman shall have a Mole in the bottom of the Belly, doth argue much debility, and to be often Sick.

If a Mole either in man or woman shall be seen near the Privy-place, denotes unspeakable desirousness, and unsatiate co-acting.

If a man or woman hath a Mole on the 23. u. rpr. 2 be in 2 m. it self, argueth the begetting Male Children, and the woman, Female-children.

If a Mole shall appear on that Party, about u. 3 rpr. be in 2 m. in the man or woman, noteth great Encrease of Riches.

If a man shall have a mole on the Knee, he shall then certainly obtain a comely and wealthy wife.

And if that the woman shall have a mole on the right knee, signifieth her to be honest and vertuous; if on the left, then she shall enjoy many Children.

If a man shall have a mole on the Ankle of the Foot, it denoteth that he shall take upon him the woman's part.

If a woman have a mole on the Ankle, she shall take upon her the man's part.

If the man or woman shall have a mole on the Foot, it denoteth good-luck, and enjoyment of many Children.

Likewise (this is to be very much observed) That the noses of moles seen on the right side, either of man or woman, evermore denoteth honesty, and great store of Riches; but on the left side, to be harm'd with Calamities, and continually poor.

If a man shall have a mole on the Forehead, doth vindicate that he shall posses much Wealth and Riches.

The woman having a mole on the Forehead demonstrates that she shall either govern, or else come to an high Dignity.

If a man shall have a mole about the over-brow, that doth argue that he shall couple and join in marriage, both with honest, wealthy, and vertuous women.

If a woman have a mole in the same place, it doth denote that she shall join in Marriage both with a rich, fair, and comely Person.

If the man shall have a mole on the over-brow

then let such a Person refrain from Marriage altogether, or all his life-time: for that such a Person (if he marry) shall have five wives in his life-time.

Also the Woman having a Mole in the same place to have so many Husbands (as the man hath Wives) in her life-time. *Melampus* writeth.

If a man have a Mole on the Nose somewhat ruddy, and another the like in the Privy place, doth vindicate that such a Person is overmuch given to the Venereal Act.

Also the like Mole seen either on the Nose or Eye of the Woman, and that she hath the like on the privy-place, doth signifie the same that is before spoken of the Man.

If a man shall have a mole overthwart the nose, doth denote that he shall wander hither and thither, through Countries and Cities.

A mole the like standing on the woman's nose, doth portend that she shall travel on foot through sundry Countries, and that she hath the like mole besides on the privy-place.

If a man have a mole on the gullet or throat, doth demonstrate that he shall become very Rich.

If the woman hath a mole on the nether Jaw, doth vindicate that she shall lead her Life in sorrow and pain of the Body, because she hath that within her Body which shall hinder her from the attaining and bearing of Children: If a man shall have the form of a mole on his Tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If either man or woman shall have a mole on

*The Book of Knowledge.*

any of the Lip, doth portend that he or she be a great Feeder and a Glutton.

If a Man shall have a Mole on the Chin, doth argue that he shall be Rich both in the substance of Money and Possession.

Also a Woman having a Mole on the same place, doth vindicate that she shall come to the like Wealth as the Man, and that she hath besides the same, like a Mole aloft, or against the Milt.

If a Man shall have a Mole in any of the Ears, doth argue that he shall be rich and much reverenced and spoken of.

If the Woman shall have the same, and that in the like place, doth denote the same good-hap and fortune to her ; and that besides she hath the like Mole placed on the Thigh or Hams.

If the Man shall have a Mole on the Neck, doth promise that he shall become very rich.

If the Woman have a Mole in the same place, doth vindicate that the same fortune and wealth shall ensue unto her.

If the Man shall have a Mole in a manner behind the Neck, doth demonstrate that he shall be beheaded, except God (through earnest Prayer) prevent the same.

If as well the Man as the Woman shall have a Mole on the Loins, doth demonstrate a weak and poor Kindred, and to be always needy.

If on the Shoulders of the Man shall be seen a Mole, doth signify Imprisonment, and sorrow of the Mind.

If the Man shall have (as is aforesaid) a Mole

on

on the Throat, it doth promise that he shall marry both with a beautiful and rich woman.

If a woman shall have a Mole on the same place, doth signifie that she shall also marry both with a wealthy, and very fair, or comely Man.

If either in the man or woman's Hand shall a Mole appear, doth denote the prosperous good Luck, and enjoyment of Children.

If either the man or woman shall have a Mole on the Breast, doth threaten that he or she shall be much harmed by Poverty.

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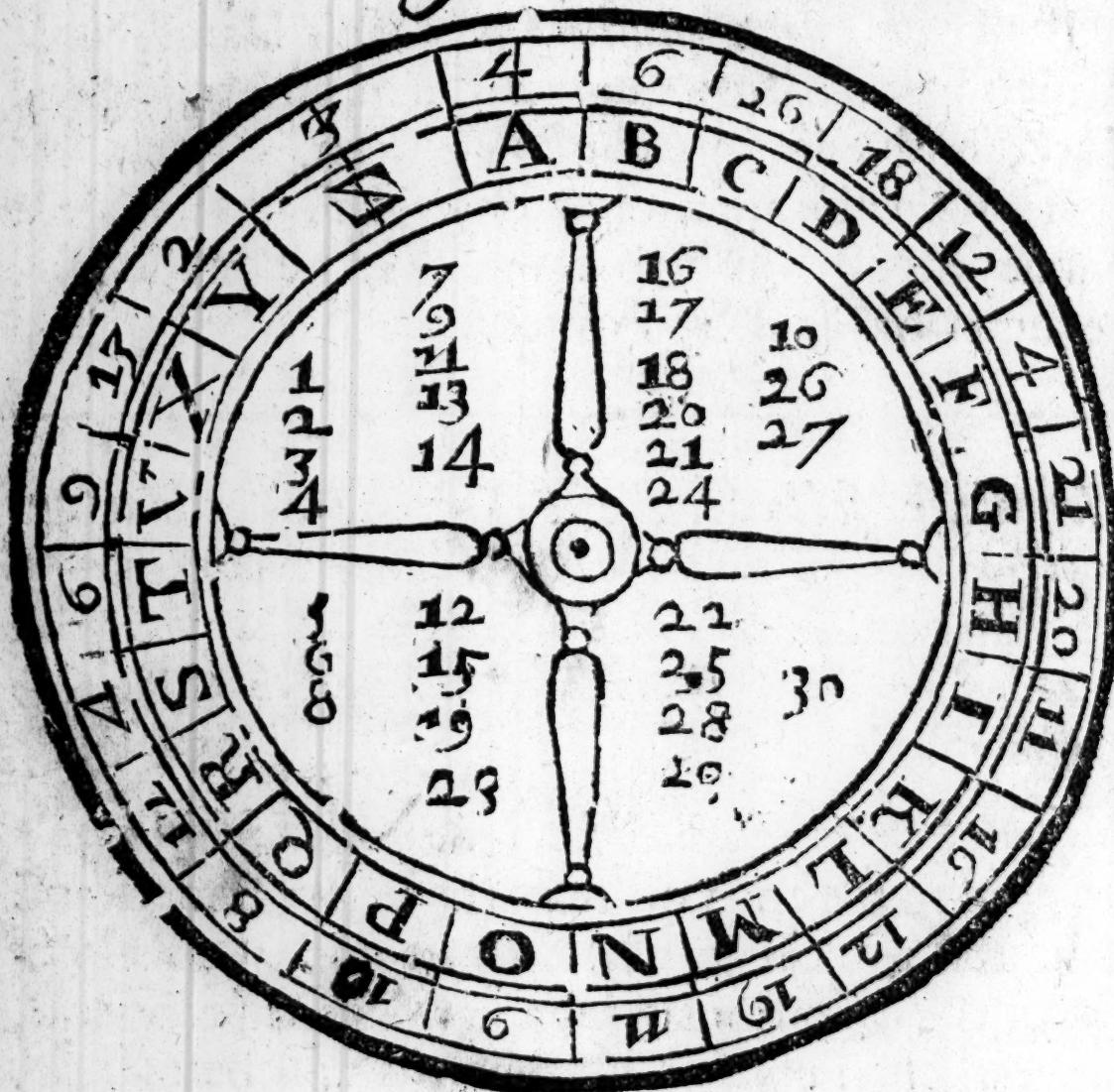
*Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of Pythagoras, the most excellent Philosopher; by which you may know most Things that you can demand.*

*The Description of the Wheel of Fortune.*

**A**nd to the end you may the better understand the Wheel of *Pythagoras*, and the Resolution of the Questions which you would propound, you must first chuse a Number as you best fancy, so that it exceeds not 30. This done, take the Number of the Day, as you shall find set down, and take the Number of the Circle of the Wheel which is over the Letters, which Letters must be the beginning of your Name, then gather the Numbers into one summ, which you must divide by 30; and what remains look in the Body of the Wheel for, and if you find it in the upper

part of the Wheel it will come to pass, if in the  
nether, the contrary.

# Pythagoras Wheel



Likewise, to know if one shall enjoy their Love or not: Take the number of the first Letter of your Name, the number of the Planet, and of the Day of the Week, all these put together, and divide them by 30, if it be above, it will come to your Mind, and if below, to the contrary; and mind that number, in the which exceed not 30.

Th

*The Chances or Demands which may be made or propounded in the Wheel of Fortune.*

1. Whether you shall obtain the Favour of the Person you desire?
2. Whether your Master shall attain to the Preferment he desireth?
3. If you shall have the Favour of a Prince as you desire?
4. If the Prince shall take the Town Besieged?
5. Which of the two Princes which make War the one against the other, shall have the Victory?
6. Whether there shall be any great Feat of Arms done in the Camp or not?
7. If there shall be a Peace between 2 Princes?
8. If a Captain shall be in great Favour with the Lord he serveth?
9. If a Captain be Valiant, or not?
10. If a Horse shall win the Race?
11. If a Prisoner shall come out of Prison?
12. If a sick Person shall amend?
13. If the Sickness shall be long or short?
14. If the Suit of Law shall be judged to your Profit?
15. If you shall have your heart's desire or not?
16. If you shall have a Child by your Wife or Leman?
17. If a Woman with Child shall have a Son or Daughter?
18. If a Child shall be Fortunate or Unfortunate in the World?
19. If a Thing stolen will be recovered again?
20. If

20. If it shall be a plentiful Year?
21. If it be good to take a Voyage in hand?
22. If it be good to occupy Merchandise?
23. If it be good to take a Wife?
24. If a Friend's Ship shall take good Effect?
25. If a Man shall be fortunate in his House?
26. If a Person shall be always Rich or Poor?

And thus you may do of all other Demands whereof you would be resolved.

And to the end you may the better understand this Wheel of Pythagoras, and the Resolution of the Demand which ye would propound, you must first of all chale you a Number, what you list, at your discretion, as 12, 13, 15, or any other Number, more or less: This being done, take the Number of the Day, as you shall find hereafter, all set in order; and then take the Number which ye shall find in the Wheel upon the first Letter of your Name. As for Example: If your Name be *Anthony*, you must take *A*. and the number which is over it; all which things you shall find put in order in the Wheel, and gather all those Numbers into one summ, which ye shall divide by 30, reserving the rest: As for Example; If your total Number do amount to 134, divide that by 30, and there will 14 remain, which number you must search in the Wheel, and if you find it in the upper half, your matter shall speed well, and if it be in the nether half, it shall be evil: And thus may you know all that you desire to know.

And if you would know whether you shall enjoy your Love, or not, take the number of the first

Letter

Letter of your Name, the Number of the Planet, and of the Day of the Week, and all these Numbers ye shall put together, and then divide them by 30, as you did before, and take your remainder, and seek in the Wheel, and you shall find it; and then if it be in the upper half, you shall have your Request, and if in the nether part, it is contrary.

And thus you may do of all other things which you would know: you must consider, that the numbers in the Wheel pass not 30, as you shall find them beginning with 1, 2, 3, and 4, consequently to 30. In the Wheel you may see.

*An Alphabet to know which of the Two that fight, or go to Law one against another, shall have the Victory.*

A	B	C	D	E	F	G	H
13	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z	
13	9	8	2	6	6	4	

For to understand and practice this Alphabet rightly, you must first know the proper Names of the Parties which are to fight, or go to Law one against the other; then with the same Names in Latin, in the Nominative Case singular, observing the Orthography, and according to the Alphabet, join unto each Letter of the same Names, the number unto him appertaining following

following the portraiture here before written, and sum the said numbers together, that is to say, each man by himself; and when ye have put them all together, divide them by 9, and that which remaineth on the one part and on the other, the division being made, you shall, no doubt, readily find it. After this, behold the Rules which follow; whereby you may know what shall happen to the one and the other; and if it fortune that in the dividing the whole by 9, there remain nothing, you must take the last number of 9, for that must then serve in this purpose, as you shall hereafter know more at large by Experience.

It doth not chance once in a thousand times, that two persons which go to fight, or go to Law one against the other, should be of one very name: therefore look to know their true Names: And to the end that you may the better understand this Rule, put the case that *Peter* and *Paul* should fight one against the other, if you do then examine that which is said before, you shall know the thing that will happen: Yet must you know that God is Governour and Disposer of all Things, and can change and alter them at his pleasure: but we speak according to the Influence and Course of the Stars: And here,

P 13		P 13	
E 2267	makes seven	A 1 37	makes four
T 8	times nine.	2	times nine.
R 13		L 10	
U 2	resteth 4.	U 2	
S 9		S 9	
Summ 67.		Summ 37.	
			And

And so by this Example is shewed unto you the Names, the Numbers, and the Summs of them, with their Divisions, by 9. So that they being divided and summed, there resteth 4 to *Peter*, and 1 to *Paul*.

The Table following, sheweth which of the Persons shall be Conqueror, according to the Rule going before.

1		3	5	7	9
2		1	4	0	8
3		2	5	7	9
4	The Con-	1	3	6	8
5	queror is of	2	4	7	9
6		1	3	5	8
7		2	4	6	8
8		1	3	5	7
9		2	4	0	8

*To know whether a Person do tell the Truth or not.*

You must write his or her Name in Latin, that you would prove this practice by, and likewise the Name of that day they told you the Tale, and unto each of these Letters the Number thereunto belonging, as you shall see by the Alphabet following, and put all those Numbers into one total Summ, and add thereunto 26, and then divide the whole total Summ by 7, and then if the remainder be even, the Person hath not told you the Truth; but if it be uneven, they have told you the Truth.

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	1	10	2	2	4	14	

*To know whether the Husband or Wife shall die first.*

To know and understand the Resolution of this Question, you must write the proper Names both of the Man and the Woman in Latin, and put to each Letter in them, the Number of it belonging, as you found it in the Alphabet before ; and putting all these Numbers into the total Summ, divide them by 7, and then if the remainder be even, the Woman shall die first ; and if it be uneven, the Man shall die first.

*To know if a Woman be with Child, whether she shall have a Boy or a Girl.*

Write the proper Names of the Father and Mother, and of the Month that she conceived with Child, and adding likewise all the Numbers of those Letters together, divide them by 7, and then if the remainder be even, it will be a Girl ; if uneven, it will be a Boy.

*To know if a Child new-born shall live or die.*

Write the proper Names of the Father, and of the Mother, and of the Day that the Child was born,

born, and put to each Letter his Number, as ye did before, and unto the total Summ, being collected together, put 25, and then divide the whole total by 7, and then if the remainder be even, the Child shall die by and by o, and if it be uneven it shall live.

*To know whether a Wife be Honest,  
or Dishonest.*

Write the Name of the Wife, and of the Mother, and put the Number unto each Letter, as aforesaid, and unto the total Summ put 15, and divide it by 9, and then if the remainder be uneven, she is dishonest.

You must gently write the proper Name in Latin, according to the true Orthography.

*To know what Planet hath Dominion in the  
Nativity of any Person.*

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	0	100	200	300	400	500	
R	S	T	V	X	Y	Z	

Take the Numbers of every Letter of the proper Names in Latin, of the Party you desire to know, and of his or her Father or Mother, by the Alphabet aforesaid, then add all the said Numbers into one total Summ; then divide the same by

by 9, and then if one or four remain, it sheweth the Planet ☽ to have dominion. If 2 or 7 the ☽. If 3. ♀. If 5 ♀. If 6. ♀. If 8. ♂. If 9. ♂. In like manner is known under which of the 12 Celestial Signs any Person is born: To try the same, sum together the Persons Names, his Father and Mother's Names aforesaid, and divide the same totally by 12, then if 1 remain, it signifieth ☽. If 2. ☽. 3. ♀. 4. ♀. 5. ☽. 6. ♀. 7. ♀. 8. ☽. 9. ♂. 10. ☽. 11. ♀. 12. ♂.

*The Number of the Planets and their Characters.*

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus
☿	♃	♂	○	♀
114.			45.	
Mercurius.			Luna.	
♀			☽	

*The Number of the Days in the Week.*

106.	51.	52.	103.
Sunday,	Monday,	Tuesday,	Wednesday
○	☽	♂	♀
31.	68.		45.
Thursday,	Friday.		Saturday.
♃	♀		☿

FAIR

# FAIRS.

*The Names of the Principal Fairs in England and Wales, together set forth; with the Month, Day and Place where they be kept, more largely than heretofore.*

## *Fairs in January.*

THE 3 at Llanibitew. 5 Hicketford in Lancashire. The 6 Salisbury, at Bristow, at Llanginnie. The 25 at Bristow, at Churchingford, Gravesend. The 31 Llandissel.

## *Fairs in February.*

THE 1 day at Bromley in Lancashire. The 2 at Bath, at Bicklesworth, at Bugworth, at Faringdon, at Codlemew, Lin, Maidston, Reading, Becksfield, the Vizes in Wiltshire, Whiteland. The 3 at Boxgrove, at Brimely. The 6 at Stafford for six days, for all kind of Merchandize, without Arrests. The 8 at Cargaron. The 9 at Landaff, The 14 at Oundle in Northamptonsh. Eversham. The 24 at Baldock, Bourn, Froom, Henly upon Thames, Higham-Ferries, Tewksbury, Uppingham, Walden. The 25 at Stratford, an Horle Fair.

## *Fairs in March.*

THE 1 at Landog, Langevella, Madrin. 3 at Bremwelbracks in Norfolk. 4 at Bedford, Oakham. 8 at Tragarton. The 12 at Spaford, Stamford, Sudbury, Wooburn, Wrexam, Bodnam,

N

and

and Alsom in Norfolk. 13 at Wye, Bodwin in Cornwall, and Mountbrown. 17 at Patrington. 18 at Sturbridge. 20 at Ailsbury, Durham. The 24 at Lanerchemith. 25 at S. Albans, Ashwel in Hartfordshire, Burton, Cardigen, Cardwalden in Essex, Huntington, S. Jones in Worcester, Malden, Malpas, Newcastle, Northampton, at Onay in Buckinghamshire, Woodstock, at great Charte. The 30 at Malmesbury.

*Fairs in April.*

The 2 day at Hitchin, Northfleet, Rochford. 4. at Leck in Staffordshire. 5 at Wallingford. 7 at Darby. 9 at Billingtonworth. 22 at Stratford. 23 at Amptil, Bewdly, Browton, Bristock, Bilsonbury in Lancashire, Castlecombs, Charing, Chichester, Engfield in Sussex, Gilford, Bishops-hatfield Hinningham, Ipswich, Kilborough, Lonquer, Northampton, Nutley in Sussex, S. Pombs, Sabridgeworth, Tamworth, Wilton, Wortham, Kilburrough, Arden in Norfolk, Sapsan in Hartfordshire. 25 at Pourn in Lincolnshire, Buckingham, Caln in Wiltshire, Cliff in Sussex, Colebrooke, Dunmow in Essex, Darby, Innings in Buckinghamshire, Oakham, Ottoxiter, Winchcomb. 26 at Tenderden in Kent, at Clete.

*Fairs in May.*

The 1 at Andover, Brickil, Blackburn in Lancashire, Chelmsford, Congreton in Cheshire, Fockingham, Grighowel, Kimar, Leighton, Leicester, Litchfeld, Latriffent, Louth, May-Fair near Hide-Park, Maidston, Ocestry in Shropsh. Perin, Philipnorton, Ponbridge, Reading, Rippon, Stansted, Stow the Wold, Stocknailand,

*Tex.*

Tuxford in the Clay, Usk, Harverel, Warwick, Wendover, Worfeworth. 2 at Poulthaley in Carmarthensh. 3 at Abergavenny, Ashborn-peak, Arundel, Bramyard, Bala, Chersey near Oatlands, Chipnam, Church-wreton in Shropshire, Cowbridge in Clamorgansh. Darby, Denby, Elstow by Bedfordshi. Hinningham, Merchir, Mountton, Noneaton, Hudursfield, Ratsdale in Lancash. Tidnel, Waltham-abbey, Thetford in Norf. 5 at Merchenleth in Mountgomerysh. 6 at Almsbury, Hay, Knighton. 7 at Bath, Beverly, Hanslop, Newton in Lancash. Hatsbury, Oxford, Stratford upon Avon. 8 at Maidstone. 10 Ashburn in the Peak. 11 Dunstable. 12 at Greys-thorock in Essex. 13 at Bala in Meriton. 15 at Welshpoole in Montgomerysh. 16 at Llangartannagge in Cardigaeis hiro. 19 at Mayfield, Odehil, Rochester, Wellow. 20 Malmsbury. 25 Blackburn. 29 at Crambrook. 31 Pershore. Green-goose Fair on Thursday in Whitson Week.

*Fairs in June.*

The 3 at Alesbury. 9. at Maidston. 11 at Holt, Kinwilgate in Carmarthensh. Lanibicher, Lanwist, Landinalador, Maxfield, Newborough, Newcastle in Elim, Oakham, Willington, Newport-pannel, Skipton upon Stow, Bremwel, in Norfolk. 13 at Newton in Kedwen, Montgomsh. 14 at Bangor. The 15 at Vizes, Pershore. 16 at Bealth, Newport. 17 at Hadstock, Higham-ferries, Llanigrolling, Tow-green. 19 at Bridgnorth. 21 at Ystradmerick. 22 at S. Albans, Shrewsbury, Durham, Darby, 23 at Barner, Castle-ebidien, Dalgelly. The 24 at Ashburn, S. Anns, Awkinborough, Debdsford, Bedle,

Beverly, Bishops-Castle, Broughton-green, Brof-  
worth, Brecknock, Bromsgrove, Cambridge, Col-  
chester, Crambrock, Croydon, Farnham, Gloucester,  
Hallifax, Hartford, Harston, Horsham, Hurst, King-  
ston, War, Kirkham, Aund, Lancash, Lester, Lin-  
coln, Ludlow, Pemsey, Preston, Redding, Rum-  
ford, Shaftsbury, Stratstock, Tunbridge, Wake-  
field, Wenlock, Westchester, Windsor, Wormster,  
York. 26 at Northop. 27, at Burton upon Trent,  
Folstone, Landegain. 28 at Hescorn, Machelenth,  
S. Pompes, Rooston. 29 Ashwel, Barkhamstead,  
Bennington, Bala. Babalance, Bolton, Bromly,  
Buckingham, Buntingford, Cardif, Gorgange,  
Odesdon, Holdsworth, Horndon, Huddersfield.  
Lewen, Knotsford, Lemster, Lamorgon, Lande-  
ber, Mansfield, Marlborough, Peterfield, Pont-  
stephen, Sarstrange, Sennock, Mountsoril,  
Mauntstril, Oney, Peterborough, Southam, Staf-  
ford, Stockworth, Sudbury, Thorock, Grays,  
Upton, Tring at Wem, Westminster, Witney,  
Wolverhampton, Woodhurst, York. 30 Maxfield.

*Fairs in July.*

The 2 day at Hashtoe underline, at Congerton,  
three days at Huntington, at Rickmansworth,  
Smeath, Swernsey, Woinborn. 3 Haverson. 5 at  
Burton upon Trent. 6 at Haverhul, Lambi-  
ther, Lanidlas. 7 at Albridge, Burntwood, Chip-  
pingnorton, Castlemain, Chappelfresh, Canter-  
bury, Denbigh, Emlin, Haversford, Richford.  
Shelford, Sweaton, Tenbury, Teshavemick,  
Vizes, Upingham. 11 at Lidde, Parthey. 13 at  
Fodringhay. 15 at Greenstead, Pinckback. 17 at  
Stevenage, Bealthe, Kelmes, Leek, Llanvillang.

20 at Winchcomb, Afterton, Barkway, Baerly, Boulton, Bowlen, Cately, Chimglock, Coolige, Llanibithener, Neath, S. Margarets, Odham, Tembie, Uxbridge, Woodstock. 21 at Bainard-Castle, Battlefield, Bickletworth, Billericay, Redburn, Bridgenorth, Broughton, Bold, Clithera, Colchester. 22 Irkleton, Kefwitch, Kilmolton, Kingston, Maudlenhill, Hey, Marlborough, Newark upon Trent, Norwich, Ch. Ponterly, Kidwelly, Rocking, Stony Stratford, Stokesbury, Turbury, Witteral, Withgrige, Yadeland, Yern. 23 Carnarven, Cheston. 25 Abbington, Ashwel, Aldergam, Baldock, Barkhamstead, Bilson, Bone, Bristowre, Bristol, Bromgove, Bromly, Broadoke, Buntingford, Camden, Capel, Jago, Chichester, Chihol, Darby, Doncaster, Dover, Dudly, Erith, Hatfield, S. James, London, S. James by Northampton, Ipswich, Kingston, Lisse, Redding, Richmond in the North, Ross, Saffronwalden, Rhaftnal, Skipton, Stamford, Stockpool Stone, Themble green at Thickham, Trapstone, Tilbury, Trowbridge, Walden, Warrington, Wetherby, Wigmore. 28 Ashwel, Canterbury, Chappel-Frith, Horsham. 30 Stafford.

*Fairs in August.*

THE 1 day at Bach, Bedford, Chepstow, Dunstable, S. Edes, Exeter, Feversham, Flint, Hey, Horsenay, Kaermarthen Keargwilly, Lantrissent, Llawiwin, Ludford, Loughborough, Malling, Newton in Lancashire, Newcastle upon Trent, Northem-Church, Rumney, Shrewsbury, Selborn, Selby, Thraxstead, Wisbith, Yellane, and also at the City of York. The 4 day at Radnor, and

at Linton. 10 Abchurch, Banbury, Blackamore, Bowdin, Branford, Chidly, Chorly, Croyley, Diffrindiwich, Doncaster, Farham, Fodisham, Culsea, Harley, Hawkurst, Horncastle, Hungerford, Kennow, Kenwingal, Kilgarton, Ludlow, Marras, Melton-mowbray, Mearworth, Newborough, Oundle, Rugby, Sedole, Sherborn, Toceter, Waltham abby, Walden, Weydon, Wormster, Winstow. 15. S. Albans, Bolton, Cambridge, Carlisle, Cardigan, Tilborough, Good-hurst, Hincley, Huntington, Laicon, Marlborough, Newin, Northampton, Newport in Monmouth, Preston, Raiardargwy, Los, Stow in Lincolnsh. Stroud, Swanly, Tutbury, Wakefield, Whirlane, Ymennith. 24 at Aberconwey, Aborough, Ashby de-la-zouch, Bartholomew-Fair in London, Beggers-bush, Brumly-flag, Bridgestock, Chorley, Croyley, Crowland, Dover, Daringdon, Grimby, Harewood, Kidderminster, Montgomery, Monmouth, Nantwich, Northallerton, Norwich, Oxford, Sudbury, Tukesbury, Tuddington, Watford. 28. Ashford, Daintry, Sturbridge, Wan, Taliyan green, Welshpool. 29 at Brecknock, Colby, Carmarthen, Kaerwis, Oakham, Watford.

*Fairs in September.*

The 1<sup>st</sup> day at Chappel-silve, S. Giles, Neath, 7 at Ware, Woodbury-hill. 8 Atherston, Bewmaris, Blackborn, Brewood, Bury in Lancashire, Cardigan, Cardiff, Charton, Chaulton, Drayton, Driffield, Gisborough, Gilborn, Hartford, Hontingdon, Llandiffl, Maldon, Northampton, Partney, Reculer, Smeath, Snede, Southwark, Sturbridge, Tendy, Ulcester, Wakefield, Wal-

tham

tham on the woulds, Welsh, Nem, Whitland. 12 at Tuxford, Worlworth, Wool-pit. 13 at Newton, Redwin, Powlthely, Varsley. 14 at Abergavenny, Barsly, Church-stretton, Chesterfield, Denbigh, Hidome, Hetsbury, Munckton, Newborough, Newport, Penhad, Rippon, Richmond, Ross, Rockingham, Smalding, Stratford upon Avon, Waltham-abby, Wooten under hedge. 15 Rairdagwy. 17 at Cliff, Lanidlas. 20 at Lanvelly, Ruthin. 21 at Abdewilly, Baldoek, Bedford, Braintry, Brackley, Maiden-pulwick, Canterbury, Dover, Clapon, Croydon, Daintry, Eastred, S. Edmondsbury, Helmsly, Helden, Katherine-hill, Knighton, Kingston, Ware, Marlborough, Malden, Midnal, Nottingham, Peterborough, Shrewsbury, Stafford, Vizes, Wendover, Whiteral, Woodstock. 23 at Panchridge in Staffordsh. 24 at Lanwilling, at Malton a Week. The 26 day at Darby. 28 at Dolgeth, Kaermarthen, 29 at Aberconwey, S. Albans, Ashborn-peak, Balmstock, Basingstoke, Bishop-stratford, Blackburn, Besterrunningham, Buckland, Buckwel, Canterbury, Cehitch, Cockermouth, Market-deeping, Michael-dan, Headly, Heay, Highham-Ferries. Hull, S. Ives, Kingston, Killingworth, Kingsland, Lawengham, Lancaster, Leicer, Lanidlos, Llanvihanghel, Lochir, Ludlow, Maiden, Matchenleth, Mether, Newbury, Selby, Shelford in Bedfordshire, Sittingborn. Stow in Lincolnshire, Tuddington, Uxbridge, Way-hill, Weymer seven days, Westchester, Witham, Woodham-Ferry.

*Fairs in October.*

THE 1 day at Banbury, Castor. 2 at Salisbu-  
ry. 3 at Boulton in the Moor. 4 at S. Michael. 6 at  
Havent in Hampsh. Maidstone in Kent. 7 at Bi-  
shops-Stratford, Chichester, Hereford, Llanbither,  
Pontstephen, Swansey. 9 Ashborn-peak, Blith,  
Devizes, Gainsborough, Harborough, Sawbridge-  
Worth, Thorock grees. 12 at Bolton, Furnace,  
Llangoveth. 13 at Averfrow, Charing, Crofton,  
Colchester, Drayton, Edmanstow, Gravesend,  
Hitchin, Newport, Hodnet, Leighton-Bussard,  
Marchfield, Newport in Monmouthsh, Royston,  
Stopforth, Saunton, Tamworth, Windsor. 18 at  
Ashwel, Banbury, Barnet, Brick-hill, Bridge-  
north, Bishops-hatfield, Burton upon Trent,  
Charlton Regis, or Horn-fair, Cliff, Ely, Faring-  
don, Henly, in Arden, Holt, Kidwelly, Isk, Law-  
badden, Marloe upon Thames, Middlewick, New-  
castle, Radnor, Thrift, Tisdale, Tunbridge, Upha-  
ven, Wellingborough, Wighan, Wrigely, York. 19 at  
Frideswid by Oxford. 21 Saffron-walden, Chiche-  
ster, Coventry, Hereford, Llanbither, Lentham,  
Stockfrey. 23 Bidesworth, Knotsford, Dow, Rats-  
dale, Preston, Whitchurch. 25 Beverly. 27 Dran-  
ton. 28 Aberconvey, Ashby-de-la zouch, Bider-  
den, Halaton, Hartford, Lemster, Llanedy, New-  
market, Oxford, Preston, Aund, Stanford, Tali-  
farn-green, Warwick, Wilton, Wormster. 30 A-  
bermales, Chelmsford, Ruthin, Poultheley, Stock-  
fly, Wakefield. On Martlemas-day at Darnton.

*Fairs in November.*

THE 1 day at Bickleworth, Castlemain, Kel-  
some, Ludlow, Mountgo. 2 at Belchinbly,  
Bishops

Bishops-castle, Elsemere, Kingston upon Thames, Leek, Loughborough, Layfield, Maxfield, York. 3 at Kaermarthen. 5 at Welshpool. 6. at Andover, Bedford, Brecknock, Harford, Lesford, Malling, Marton in Holderness, Newport-pond, Pembridge, Salford, Stanly, Trigny, Willington, Wetshod. 10 at Aberwen-green, Linton in Nottinghamshire seven days, Llanbisher, Rugby, Shifnal, Wemb. 11 at Aberkennem, Boetlingham, Dover, Folkingham, Marlborough, Monmouth, Newcastle, Emlin, Shaftsbury, Skipton in Craven, Tream, Withgrig, York. 13 S. Edmundsbury, Gilford in Surry. 15 Llanithemery, Marchenlet, Wellington. 17 Harlow, Hide, Lincoln, Northampton, Spalding. 19 at Horsham in Kent. 20 at S. Edmundsbury, Health, Ingarstone, 22 Penebont, Swathy. 23 Bangor, Bwelth, Carlin, Froom, Ratscross, Ludlow, Sandwick, Tuddington. 25 at Higham-Ferries. 28 at Athburn-peak. 26 at Lawrest. 30 at Ampthil, Baldock, Bedford, York, Bowdly, Boston-mart, Bradford, Collingborough, Cobham, Gubler, Enfield, Gargreen, Greenstead, Harley, Keymalton, Maidenhead, Maidenbrack, Narbert, Ocestry, Peterfield, Pecores, Preston, Rochester, Wakefield, Warrington.

*Fairs in December.*

The 1 day at Turbury. 5 at Dogeth, Newton, Puckley. 6 at Arundel, Eased, S. Eedes, Exeter, Grantham, Hendingham, Hethin, Horsenay, Norwich, Sennock, Spalding, Woodstock. 7 at Sandhurst. 8 Bewmarris, Clitheral, Helxome, Kaerdi-gan, Kimar, Leicester, Malpas, Northampton, Whiteland. 21 at Hornby. 22 Llandilavowt. 29 Canterbury, Royston, Salisbury. A

A Note of the Moveable FAIRS in England  
and Wales.

From Christmas till June, every Wednesday  
at Northallerton; the three Mondays after  
Twelfth-day at Hinchley in Leicest. the Tuesday  
after Twelfth-day at Melton-mowbray, and an  
Horse-fair at Salisbury; the Thursday after  
Twelfth-day at Banbury, Littleworth, and every  
Thursday for three weeks: Friday after Twelfth-  
day at Litchfield: On Shrove monday at New-  
castle underline; on Ash-wednesday at Abbing-  
ton, Carden in Glocest. Cicester, Dunstable, Ea-  
ton by Windsor, Exeter, Folingham, Litchfield,  
Royston, Tamworth, Tunbridge; on the first  
Thursday in Lent at Banbury; on the first Mon-  
day in Lent at Chesay, Chichester, Winchester;  
on the first Tuesday in Lent at Bedford; on  
the fourth Monday in Lent at Odiham, Saffron-  
Walden, Stanford; on Friday and Saturday, be-  
fore the fifth Sunday in Lent at Hartford; on  
the Monday before the Annunciation, Den-  
beigh, Kendal, Wisbith; on the fifth Monday in  
Lent at Grantham, Helxome in Sussex, Salis-  
bury; on Wednesday before Palm-Sunday at  
Drayton; on Thursday before Palm-Sunday at  
Llandiffe; on Palm-Sunday Eve at Alisbury,  
Leicester, Newport, Pomfract, Skipton, Wisbitch:  
on Palm-monday at Billingsworth, Kendal,  
Llandanren, Worcester; on Wednesday before  
Easter at Kerling, Languilling; on Thursday at  
Maunday, Kettering, Sudminster; on Good Friday

Acton-burnel, Amphil, Bishops castle, Bren-  
n, Bury, Charing, Engfield, Gilsford, Hun-  
ngton, Ipswick, Lonquer, Meliain ; Nutly,  
Pombs, Ripborough, Rhothecum ; on Tuesday,  
Easter-week at Brails, Daintry, Hitchin, North-  
eet, Rochford, Sanbich, Ashby de la-zouch ; on  
Monday in Easter-week at Gainsborough, Mart-  
nay, Dryfield ; on Wednesday in Easter-week,  
Willingborough, Beverly, Redburn ; on Fri-  
y in Easter-week at Darby ; on Saturday at  
ipton ; on Monday after Low-sunday at Bick-  
worth, Evesham, Newcastle ; on the third Mon-  
y after Easter at Lowth ; in Rogation-Week at  
everly, Enfield, Rech ; on Ascension-eve at  
oargely, Darking ; on Ascension-day at Bew-  
orris, Bishop-stratford, Bradstead, Brunning-  
m, Bridge-north, Burton, Chappel-frith, Chap-  
l-kinon, Eccleshall, Eggerstrew, Hallaton, Kid-  
minster, Lutterworth, Middlewich, Newcastle,  
ppon, Ross, Stapport, Sudminster, Vizes,  
igam, Yavn ; on the Monday after Ascension-  
y at Traxtead, Bursington ; Wednesday after  
cension-day at Shrewsbrough ; Friday after  
cension at Ruthin ; on Whitson-eve at New-  
, Skipton, Craven, Wisbitch ; on Whitson-  
unday at Grib, Karby-steven, Lenthem, Rats-  
, Rye-hill, Salisbury, Agmondsham, Amerson,  
ppleby, Bicklesworth, Bradford, Bromyard,  
ton, Chichester, Cockermouth, Darrington,  
esham, Exeter, Harts green, S Ives, Linton,  
indle, Rygate, Shelford, Sittingborn, Fleford,  
irliome, Whit-church, Darrington, Dryfield,  
ockheer ; on Whit tuesday at Ashby, Canterbury,  
Daintry,

Dalntry, Elsemere, Epping, Faringdon, High  
Knotsford, Layton-Buzzard, Lewis, Languedoc  
Long-milford, Laminthederry, Melton-mowbray  
Midhurst, Monmouth, Perish, Rochford, Orrell  
Stock. On Wednesday at Llanbebder, Landeb  
Leck, Newark upon Trent, Ponsteven, Royston  
On Thursday at Cukefield, Kingston. On Friday  
at Cockshal, Darby, Stew in Guiline. On Saturday  
inity-Monday at S. Mary-awk, Tendal, Hounslow  
Southcave, Stockley, Briswel, Raily, Spisby  
Watford, Tunbridge, Vizes. On Tuesday  
Abergavenny, Radnor. On Wednesday at Abing  
frow. On Corpus-Christi-day at S. Anns, Bab  
bury, Bishop-Stratford, Brimmingham, Can  
wid, Eglestrew, Hallaton, Halig, Kidderminster  
Llanwist, Llannimershemeth, Neath, Newpo  
Prefcor, S. Eedes, Stamfort, Stopport, Newt  
ry, Hempsted, Rossi. On Friday after at Cova  
try, Chepstow. On Monday after at Belton  
Stamford. Monday after the third of July,  
Haveril. On Sunday-fortnight after Midsum  
mer at Fodrighay. On Monday before S. Barth  
lomew at Sanbitch. On Monday after S. Michael  
at Falsely. S. Faiths by Norwich, S. Michaels. On  
Tuesday at Salisbury. On Thursday at Banbury  
Monday fortnight after Whitsunday, at Dartmouth  
and so every Monday fortnight until Christmas  
a Fair at Burnham-westgate in Norfolk, Lamm  
Eve, and five days after.

F I N I S.